

A
MANVALL
OF DEVOUT
MEDITATIONS AND
EXERCISES,

Instructing how to pray mentally.

*Drawn for the most part, out of the spi-
rituall Exercises of S. Ignatius.* K

DEVIDED INTO THREE BOOKS.

Written in Spanish by the R. F.
Thomas de Villa-Castin of the
Society of IESVS.

And translated into English by H. M.
of the same SOCIETY.



Permissu Superiorum, Anno 1614.

MANVALE

OF DEVOUT
MEDITATIONS AND

EXERCISES
Teaching how to pray inwardly

Translated for the most part out of the
French Exercises of St. Ignace

REVISED BY THE REV. W. B. ...

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And printed by ...
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TO THE
RELIGIOUS
BROTHERS
OF THE SOCIETY
OF JESUS,
In the English Novitiate
WATTEN.

RELIGIOUS
BROTHERS,
I send you heere
a Manuall of spiri-
tuall Exercises, set forth some
yeares agoe, in the Spanish
tongue, by *Fa. Thomas de Villa-*
estin of your Society, now
transla-

THE EPISTLE

translated into English: which doubtlesse will produce speciall vertues in you, who haue the same spirit, wherewith it was written. And this hath moued me to present the same to you, in whom I hoped my small labours heerein should be most abundantly recompensed, by the increase of your spirituall Comfort and Profit.

I was furthermore induc-
ed heereunto, because I de-
med no Booke more fit to be
presented vnto you then this,
being deriued, as it seemeth,
fro the very fountaine of your
holy Patriarke S. *Ignatius* his
Spirituall Exercises. And I
could not doubt, but you the
Sonnes

DEDICATION.

Sonnes of so worthy a Father
would receaue with great af-
fection and tendernes, an Or-
phane of so worthy a Parent.

Another reason was, for
that I hauing receaued so ma-
ny, and continuall benefites
from your Society (to whom
I am euer, more then most ob-
liged), and neuer yet finding
opportunity to shew my selfe
gratefull, answerable to my
desires: I thought this small
occasion not to be neglected,
in offering so meane a present
vnto you, in signe at least, of
gratefull memory towards
your Holy Order.

In this Manuall, you
may behold and contemplate
most perfectly, the liuely ver-

THE EPISTLE

tues of our Saviour, & of his Blessed Mother, propounded vnto you for your dayly Exercise of Meditation . Heere may you learne to follow, and trace out the footsteps of true Poverty, Humility, Charity, Obedience, & the like. Heere may you tast spiritually of the most pleasant fruite, which from these deuout and pious Meditations is gathered. In a word, heere may you exercise your selues in all the heroicall acts of Vertue, which our Lord & Maister Christ Iesus, the most exact & perfect patterne of all Perfection, hath left vnto vs for example.

I will not be tedious, thereby to detayne you from
the

DEDICATORY.

the triall of what I haue promised, by meditating the My-
steries that ensue. It shall suf-
fice me, that you wilbe plea-
sed to take in good part this
my least labour, and now and
then, in these and other your
deuotions, to remember

*Your humble, & de-
voted seruant,*

I. KV.

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THE



THE
PREFACE OF THE
AUTHOR TO THE
Christian Reader.

ONE of the principall
Reasons which mo-
ued me to write this
Manuall of pious
Considerations, for the help of
such as use to pray mentally, is
the great desire, I know many Re-
ligious, & other secular Persons,
seruants of God, haue of some
brieft Treatise, whereby they
might with profit spend their time
in prayer. Wherefore I haue
thought

OF THE AVTHOR.

I thought good briefly to set downe
the summe of that, which many
grave Authours, and M ysters
of spirituall life, have more large-
ly and profitably handled. Whose
doctrine (especially those of our
own Order) I have endeavored to
follow, vsing for my chiefe guide
beerin the spirituall Exercises of
our glorious Founder S. Ignatius,
to adorne this my little Mann-
all, desiring to haue that portable
in our bosome, which ought euer
to be fixed in our soule & hart,
saying with the Spouse: Fasci-
culus myrrhae dilectus meus
mihi, inter vbera mea com-
morabitur: A bund'le of myrrh
my beloued vnto me, betwixt
my breasts he shall abide.

The Aduertisements placed

THE PREFACE.

in the beginning, do particularly
shew how to treat and converse
with the divine Maiesty, togea-
ther with the vse of the Medita-
tions & Considerations set down
in the three Book following. The
first Whereof shalbe of the Last
things of man. The second, and
third of the Life, Passion, Death,
and Resurrection of Christ, pla-
cing in every Meditation foure
points, ech one of them sufficient
for the Exercise of one, or more
houres about three several things
which euery Point shall containe,
to wit, Consideration, Examina-
tion, and Application to the fruit
which out of that full measure
of perfection, which Christ ex-
ercised in the whole course of his
life, may be gathered.

OF THE AVTHOR.

In the end of the third Booke,
I adioyne also severall Meditati-
ons directing vs both how to pre-
pare our selves before, and how to
give thanks after the holy Com-
munion; that time being farre
more fit for Meditation, then
for vocall prayer. Thus much I
propose briefly and plainely to the
pious Reader: for whatsoeuer sa-
uoureth of curiosity, cooleth de-
votion, and hindreth Prayer, in
which Truth, not Eloquence is to
be sought.

But because nothing of this
is to be obtayned without the
grace of God, I most humbly be-
seech him to graunt vnto vs such
plenty thereof, that his most holy
life and death may be vnto vs a
perfect patterne, rule, and guide
of

THE PREFACE.

of all our thoughts, words, and
deeds, that (like true soldiers
of his spirituall warfare) follow-
ing our Captaine C H R I S T
I E S V S, we may be partakers
heere in this world of his grace,
and in heauen of his Glory.

men.



A MANVALL

OF SPIRITVALL EXERCISES.

For the help of such as desire to
practise mentall Prayer.

The Introduction.

HE that desireth to in-
crease and go forward
in spirituall life, let
him know, that the
certayne and vndoub-
ted way to the same,
the interiour and mutuall commu-
nication with Almighty God, per-
formed in the holy vse and exercise
of prayer: because in prayer vertues
are obtrayned, conserued, and aug-
mented. Prayer (as the Apostle Saint
James

James saith) ascending vnto heauen
before the tribunall seat of Almighty
God bringeth vnto men euery good
and perfect gift, causing such a league
and vnion betweene God and them
that it maketh them apt to receaue in
finite graces and benefits from his di
uine Maiefty.

Daniell by prayer conuerted the
ferce and hungry Lyons into meek
Lambes. Praier made the fire to loose
his force, being not able to burne the
three Children in the midst of the
flaming fornace of Babylon . Prayer
stayed the course , & altered the vni
forme motion of the heauens , giuing
power vnto the voice of man to stop
and detaine the Sunne and Moone
and that so many houres as was ne
cessary for obtayning the victory a
gainst his Enemies . Iacob through
the vertue and efficacy of prayer
preuailed against the Angell . Ye
Prayer tyed the bandes and infinite
power (if so we may say) of the Lord
of Angells : for by the prayers of
Moysee Almighty God seemed to be
as it were disabled to chastise & strik

The Introduction :

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offending people, when he said vnto his seruant : Suffer me that my fury may be angry against them; as if he should say : detaine me not with thy prayers Prayer finally obtaineth pardon for whatsoeuer offences: the Publican getteth remission of his sinnes, and the Prodigall child returneth againe into fauour & friendship with his Father.

Prayer therefore being so profitable and necessary vnto spirituall life, and containing withall so many and so great helps and excellencies, as we haue seene, obtaining by the diuine vertue & power thereof whatsoeuer it will in heauen and earth, it is necessary that no day passe (especially with a Religious person who desireth perfection) without prayer, but that he spend therein one or more houres.

Some peraduenture will heere say, that although he graunt this exercise to be both expedient and necessary, yet not for him who knoweth not how to pray, nor discourse thereon: because considerations do not oc-

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curre

4 The Introduction.

curre wherewith to dilate and extend his discourses, and so his skeine of threed being cut off and presently ended, therewith the gust and desire he had to perseuere in this holy exercise, is also ended, and he wearied: for that as it seemeth vnto him, he profiteeth not at all, & thus he leaueth it quite off.

To whome I answered (and it is very much to be noted) that if such a one should vnderstand, that Prayer doth rather consist in affects and desires of the Will, then in discourses and speculations of the Vnderstanding; he would not find such difficulty, nor yet be discouraged, & discomforted so much, nor would intermit and leaue off his prayer so soone: and much lesse, if he knew, that (as the directors and Maisters of spirituall life doe obserue) great heed is to be taken, that the speculation of the vnderstanding, be not vsed in excesse, because it doth greatly hinder the deuotion, prayer, & effect of the Will: especially when we enterraine our selues with subtile and curious con-
51100

considerations.

Whence it commeth to passe (as experience teacheth) that many times ignorant and vnlearned persons, pray better, and are more deuout, then those who haue much more learning, and their prayer also often succedeth better, because they doe not busy nor distract themselves with curiosities, but forth with endeavour by prayer and the first occurring considerations, to moue and excite the Will to affections. And to them such humble and ordinary considerations, cause more deuotion and moue them more, working in them greater effects, then high and curious do in the learned.

Let vs bring an example, seeing we haue such plenty of them in holy Scripture, where the holy Ghost with very plaine and common comparisons, doth declare vnto vs most high and subtile things. As in those words of the 54. Psalme, where the Royall Prophet sayth: Who will giue me wings, as a doue, and I will fly and rest: And S. Ambrose asketh

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the question: Wherefore the holy Prophet desiring to fly, and to ascend aloft, required the wings of a dove, and not of other birds, notwithstanding there be others more swift then the dove. And he thus answereth, because he knew well that to fly vp to the height of perfection, and to pray well, are fitter the winges of a dove, that is to say, the simple and right of hart, then those of sharpe and subull vnderstanding.

Hence it lolloweth, that if our Lord do shew vnto thee this fauour, that with a plaine and ordinary consideration (wherof there be many in this Manuall, as if by the only consideration how God became man, was borne, layd in a manger, and dyed vpon the Crosse for thee) thou art inflamed with his loue, and with desire of humbling and mortifying thy selfe, and in this thou imploiest the whole houre; thou hast the made a far better prayer, and much more profitable, then if thou haddest performed it with many discourses, and with high and very learned confide-
rations

The Introduction.

ations and conceites, for that thou
hast imploied and detayned thy selfe
in the very best, and most substanti-
all part of Prayer, and in that which
is the end and fruite of the same.

Neither doth the perfection of
Prayer consist in hauing certaine sen-
sible gustes and consolations, nor in
hauing great and vnwonted contem-
plation, for this is not in our owne
power, nor yet in performing the
said acts with such sensible feelings
But in this the fruite consisteth, that
thou arise from Prayer very humble
patient, obedient, indifferent, and
mortified. And seeing that this is al-
waies in our owne power (the grace
of God presupposed) know, that if
thou wilt thy selfe, thou mayst euer
make a good and fruitfull prayer,
which is a thing of very great com-
fort, for those who giue themselves
to this holy Exercise.

Wherefore it seemeth vnto me,
that hauing layd so good a foundati-
on in this Introduction, and sowed
in so good an earth (as are the hearts
of such as desire Perfection) so im-
portant

portant seed, we may well hope to gather (with the Divine assistance) not only , Fruit of thirty, but also of threescore , and an hundred fold. Especially obseruing the ensuing Aduertisments (it being a matter of no small momēt, to performe our prayer in the best manner) which therefore must be read with leasure , not once, but many tymes, and that with attention and consideration , least we walke as blind men in the way of this holy Exercise.

These Aduertisments instruct how we ought to prepare our selues, how to enter, continue, speake, and treat with Almighty God in Prayer: they shew the fruite & profit which thence is to be gathered, of vvhich though some (to the eyes of worldly iudgment) seeme not to be of such importance, yet are they such in regard of the end which is pretended, for as much as they dispose to the attayning of great matters, vvithout the which we can very hardly be collected and deuout. And nothing is to be esteemed as little, but of great
moment

moment, when it is done with intent
and desire thereby the more to please
and serue our Lord. Whereupon
the Holy Ghost saith: that he who
feareth God, neglecteth nothing, nei-
ther in little, nor in much: because
that euery little helpeth and furthe-
reth that which is great, & the great
cannot be conserued without the
little.

THE I. ADVERTISEMENT.

*How we ought to prepare the
matter for Prayer.*

IN the Euening before we go to
bed, let vs euer read one or more
points of the meditations contai-
ned in this booke, whereof the day
next following we are make our
Prayer. And the better to put away
foule & vnclean imaginations, which
in the night, more then at other
times the Diuell vsesh to raise in the
phanasy, let vs fall asleep, thinking
vpon the aforesaid Exercise. And in
the morning as soone as we awake,
let vs offer vnto God all our thoughts,

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wordes,

wordes & deedes of the day to come
 This done, we may presently call to
 mind, the points of the Exercise
 which we read ouer night, endea-
 uouring to imprint in our memory
 the verities of our holy Faith: for if
 the vnderstanding be occupied in o-
 ther extrauagant imaginations, they
 will be an occasion of distraction,
 sloth, and ircksomnes in prayer, yea
 and a cause sometimes the sooner to
 leaue it off.

S. Bonauenture, and S. Ihon
 Climacus, esteeme this aduise very
 important: and it may well be that
 from them our Holy Father Ignatius
 had the same, whome we know both
 to haue vsed it himselfe, and to haue
 commended it vnto vs his children
 very seriously. For we read of him,
 that not only in his beginning, but
 also euen after he was become an old
 man, he did read & prepare his pray-
 er ouer night, and went to rest with
 this care of well performing the same
 in the morning. No man therefore is
 to think, that this thing only is to
 serue for Nouices & yong beginners.

And

And generally this Holy Man,
our B. Father, was wont to say, that
upon the obseruation of these & like
aduises (which he calleth Additions,
& we Auertisments) dependeth in
great part the good successe of prayer,
and that we reap the desired fruit &
profit thereby. And we who be his
children, do proue very ordinaryly,
that when we go well prepared, and
do exactly obserue these aduises, our
prayer succeedeth well; and that it
falleth out contrary when we are re-
missie & negligent therien.

THE II. ADVERTISMENT.

*How we ought to prepare our selues to
speake vnto God, in mentall Prayer.*

A Little while before we enter
into Prayer, let vs consider
what we go about to do, and
with whom we are to speake and ne-
gotiate. For it is the counsaile of the
holy Ghost, which saith, That be-
fore prayer we prepare our soule: &
to goe without preparation, is as if

were to tempt God, pretending to obtayne the end and fruit of prayer without vsing the meanes ordayned to attayne the same. This is also Saint Thomas & Saint Bonauentures Doctrine, who do greatly commend vnto vs, that we dispose & prepare our selues for Prayer by ordinary means, nor expecting miracles frō Almighty God without necessity: much like as if one should say, I will not eate for God can preferue my life without meate, for this were to tempt God, whose will is, that we conserue our temporall life which he hath giue vs, by proportionable means for that end, which is, at accustomed tymes to take our conuenient repast.

In like manner it is the will of God that we pray well, and with great attention, but he graunteth this ordinarily vnto vs, by the conuenient meanes of due preparation, as a thing very necessary for the eschewing of the foresayd inconueniences in our cōmunication with him in Prayer. For if experience teach, that those who go to speake with a King to ob-

taine

fine some temporall fauour, they
first forethinke and consider, with
what reuerence and ceremonies they
are to enter, how they are to stand in
his Royall presence, what they are to
say, and with what respect and exte-
rior comportement they are to car-
ry themselves: With how much
more reason then ought he, who is to
negotiate, and present himselfe be-
fore the King of Kings, and Lord of
 Lords, to handle a businesse of such
consequence & importaunce as is the sal-
uation of his soule? How meet (I say)
it that he enter into, and be present
before such a Maiesty, with all the
care and reuerence aforementioned,
yea and with much more if it were
possible For so much difference there
is betweene King and King, Lord &
Lord, businesse and businesse, as
betweene Heauen and Earth, Crea-
tor & creature, God & man.

THE

THE III. ADVERTISMENT.
Of the place conuenient for Prayer

VVHEN we will talke and communicate with any friend of ours concerning matters of importance, and wherein we receiue much contentment, we commonly take him aside, or walk with him into the fields, or we shut our selues vp in some chāber, where no body may interrupt or hinder vs. After the same manner it is most expedient for him that desireth to pray well, and to conuerse and negotiate with Almighty God concerning his saluation (which is of more weight and consequence, then any thing upon earth) to seeke a place most retired and quiet, where no body may disturbe or hinder him.

A Religious man, if he may make his Prayer in the Quire, or Church, it is better (being in the presence of the most B. Sacrament) but if this may not be, his Cell or Chamber will be best, A secular per-

in his Oratory, and if he haue
one, let him procure to shut him-
selfe into some retyred place, shutting
the windowes & doores of his cham-
ber, for so Christ our Lord counsaileth,
saying: When thou shalt pray,
enter into thy chamber, and hauing
shut the doore, pray to thy Father in
secret: for with this secrecy and qui-
etnes the senses are more recollected,
and the soule more liuely and attent.
Of this we haue example in S. Anto-
ny, Arsenius, Macarius, Pacomius
and other Saynts, in whose histories
we read, that they betooke themselues
to desert and solitary places, that
they myght be the more retyred.

And we see that our Lord him-
selfe (the Saint of all Saints) did pra-
ctise the same: for when he was to
begin the preaching of his Gospell,
he retyred himselfe into the Desert,
remayning forty dayes and forty
nights in prayer: and other times he
went very often to spend the night
into the mountaines and gardens,
where retyring himselfe for the time,
and leauing his Disciples, he set him-
selfe

THE III. ADVERTISMENT.

Of the place conuenient for Prayer

V **V** HEN we will talke and communicate with any friend of ours concerning matters of importance, and wherein we receiue much contentment, we commonly take him aside, or walke with him into the fields, or we shut our selues vp in some chāber, where no body may interrupt or hinder vs. After the same manner it is most expedient for him that desireth to pray well, and to conuerse and negotiate with Almighty God concerning his saluation (which is of more weight and consequence, then any thing vpon earth) to seeke a place most retired and quiet, where no body may disturbe or hinder him.

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and leauing his Disciples, he set him-
selfe

himselſe all alone to pray; not for that
his moſt ſacred Humanity ſtood in
any need of a retired place to pray
(wherein nothing could be an impedi-
ment vnto him in that holy Exer-
ciſe) but only to ſhew and inſtruct
what neceſſity we haue of a retired
quiet place to pray, with attention
recollection of mind. And certayne
is that if darkneſſe did not help much
vnto recollection, Saint Antony the
Abbot would not haue complayne
of the Sunne, that when it did riſe,
deprived him with his beames and
brightneſſe of the quiet of contem-
plation. And although it be true
that to make choiſe altogether of
ſolitary life, is not fit for all, but
rather for very few; yet to ſeek a ſoli-
tary, retyred, and quiet place to con-
uerſe alone for ſome dayes with God
and euery day for the ordinary time
of Prayer (whereof we now treat)
appertaineth vnto euery one.

But let vs put the caſe, that we
cannot haue any retired place, nor
any ſuch opportunity as we ſpeak
of, yet were not this a ſufficient cauſe

to say, that we could not, or had not
any such quiet place wherein to pray,
as hath beene sayd: for he that is de-
vout to pray, and to adore God pre-
sent in euery place, may doe it in a-
ny place. For not only Adam in Pa-
radise, but Ioseph in the prison, Iob
upon the dunghill, Daniell among
the Lyons, and Ionas prayed and
blessed God in the Whales belly. And
we read of the holy Virgin S. Agnes,
that the foule and vncleane place
whereinto she was thrust, became
unto her a house of Prayer. And if
this be true, as indeed it is, it follow-
eth that we may pray, honour, and
praise God in any place whatsoever.

THE IIII. ADVERTISMENT.

What tyme is best for mentall Prayer.

NEXT after a retired and secret
place, a conuenient and fit time
is to be procured for Prayer:
and the best time is (as S. Bonauen-
ture noteth) after midnight till the
break of day: & out of all this time,

we may choole the houre of meditation, wherein the most easy is the first houre in the morning. To which effect it will be needful that we lead an ordered life, going to bed at such an houre, that hauing slept so much as is necessary, we may rise in due tyme: for so we find that when God would visit his Saints & discover vnto them his sacred misteries, he vsed ordinarily to make choice of the night; so he did vnto Samuel disclosing vnto him meruailous secrets in the temple. And to the most glorious Virgin sending vnto her his embassage from heaven by his Angell. So to S. Ioseph, admonishing him to fly into Ægypt. And to the three Kings, aduising the that they should not returne vnto Herod.

These, and the like reuelations Almighty God doth vse to reueale by night, as his Prophet sayth, which is an euident signe that this time is most apt for the conuersation with God & to contemplate celestial things, for then with the darkenesse and silence of the night, with the repose & quiet of all creatures, the mind is more recollected.

colle& and attent. And so confesseth Dauid, that at midnight and in the morning he rose to pray, and to praise Almighty God: but notwithstanding that this is ne be most conuenient for mentall p ayer, yet if then we cannot doe it, we may take any houre of the morning or euening; and if in that also we be hindered, then the neerer vnto the morning or euening the better, and so much more profitable wilbe our recollection: for the neerer the morning, the more our spirits haue vigour and force, the head is better disposed, and the body refreshed; and in the euening, the refecti- on taken at noone doth lesse hinder, and so we shall find our selues, more able and ready to pray, and more apt to endure and perseuere therein.

THE V. ADVERTISEMENT.

Of the presence of God, helping to attention and reuerence in Prayer.

HA V I N G chosen the time and place where we are to pray: first of all we are to make the
signe

signe of the Crosse, and ioyning our hands together stand and pause for the space of a Pater Noster, then lifting vp our hart, and the powers of our soule to heauen, we are to behold, and as it were to place our selues in the presence of the liuing God, being vndoubtedly there by Essence, Presence, and Pouver: considering that we are not all alone, but before that great and infinite Maiesty of Almighty God, then, and there, looking vpon vs according as the great Prophet Elias did when he sayd: our Lord liueth, the God of Israel, in whose sight I stand. And heere with quickning our sayth, let vs make to this our Lord and God (three in person and one in essence, whome innumerable Angels doe adore) a great and profound reuerence, bending before him the knees of our hart, and body vnto the ground, one, twice, and thrice, adoring and worshipping the three diuine persons, first the Father, then the Sonne, lastly the Holy Ghost.

And this humiliation wherewith

we begin our Prayer, is not only to be exterior and with the body, but also interiour and with the mind, entering into our selues, and considering that we haue not any thing of our selues, eyther in Being, Substance, or value, nor any thing but innumerable sinnes, for which we deserue everlasting payne and torment. And this may be an effectuall meanes to pray well, for by this humiliation the iust become more iust, and the holy more holy. Wherof giue testimony Abraham, Tobias, Daniel, and other Saints, of whome the holy Scripture relateth, that they began their prayers by humbling themselves. And by this sinners obtayne mercy, and become iust. Manasses King of Israel (a great sinner) and the Publican in the Gospel, by humbling himself in his Prayer, went thence iustified. And so shall we, without doubt, if we humble our selues in like manner, as we ought to do.

THE

THE VI. ADVERTISMENT.

How, and with what composition of body we ought to pray.

THE composition of body, in Prayer, is to be wayghed, and vsed according to the health, disposition, and forces thereof: now kneeling if we be in good health and able, now prostrate vpon the ground, sometimes standing, especially if drowlines do molest and trouble vs, sometimes sitting with humility, if our indispositiō require it, yet so, that the humble manner of our sitting, declare the desire we haue not to rest, but to pray. For if the body should be in payne or torment, we cannot haue the repose and quiet of mind which is required for this holy exercise: although sometymes it wil be good to mortify and punish the body therein also, not graunting all that it asketh: especially if thereby we finde our selues remisse, negligent, and distracted.

We haue many examples in
the

the holy Scripture of the exterior reuerence which the holy Saints vsed in prayer. Of that great seruant of God Moyſes it is ſayd, that to pray vnto God in the mount Synai, he did proſtrate himſelfe vpon the ground. And of Daniell, that he prayed bowing both knees vnto the ground. This manner of reuerence did our Lord Ieſus Chriſt himſelfe vſe, in the long prayer made vnto his eternall Father in the garden, where kneeling downe he proſtrated himſelfe vpon the ground, and it is credible that he did the ſame other times, as when he went to pray in the mountaines.

This example, the Apoſtles & other holy Saints haue followed. And amongſt the reſt it is recorded of S. Iames the yonger, that through continuall kneeling both by day and night, his knees became as hard as thoſe of a camell: teaching vs thereby the great eſteem we ought to haue of exterior reuerence in Prayer, as a thing ſingularly helping interiour deuotion, greatly glorifying God, & of meruailous edification vnto our Neigh-

Neighbours. Let vs therefore euer procure to glorify him; and edify our Neighbour, when we pray.

THE VII. ADVERTISEMENT.

How we ought to conuerse and speake with God in Prayer.

THE manner to conuerse with Almighty God in mental Prayer must be not with exterior, but interior wordes: not long, or for all the time our Prayer endureth, but brieft and in few words, according as our Bl:sd Sauour teacheth vs in the Gospell, saying: When you pray speake not much. And S. Augustine expounding this place of the Gospell noteth, that it is one thing to speake much, and discourse with the vnderstanding, and another thing to stay long in the act of loue, and affections of the Will. Wherefore the former is that which is to be auoyded in Prayer, for that is only to speake and prattle much: whereas the business or nature of Prayer, consisteth in few words, neither is

it the way to negotiate with Almighty God, to vse much Rhetorike, a bundance of discourse, and curious conceits, but rather by sighes, teares, and compunction of hart: For although we say nothing with our lips, we may cry neuertheless with our hart as Moyse did, vnto whom our Lord sayd: Why cryest thou vnto me? Whereas the Holy man said not a word, but only prayed with so great seruour and efficacy in his hart, as if he had cryed out aloud vnto God.

Wetherefore in this manner ought also to make our prayer and cry vnto Almighty God, and if peradventure heerewith we find our selues distracted, being notable without discourse to prosecute our Prayer with that quiet and repose we desire, but rather find our selues assaulted with diuers thoughts & distractions, it will be good to make vse of a remedy which the R. Father M. Iohn Auilagiue in one of his spirituall Epistles, saying: That we must cast our selues at the feet of Christ, being sorry for the fault, and cause giuen

of that distraction: And so complaining and lamenting in humble and louing manner, we may say vocally these, or the like wordes.

How is it possible, O my God, that thou wilt permit, that I so base a creature, and so vile a worme, stand in presence of thee my Creaour and Maker with so little reuerence, attention and deuotion, and so much distracted! Do not permit so vnworthy a thing, I beseech thee. Then turne to thy soule, and say vnto her: O my soule reflect vpon thy selfe, look what thou dost and with whom thou speakest. Consider, that perhaps this may be the last houre that thou hast to pray in, and that this may be the last day of thy life.

This done, let vs returne to our prayer againe and interiour communication with God, as hath beene said, and if neuertheles we cannot cast off and be rid of these distractions, as being perhaps the iust & deserved chastizement of Almighty God, for the great and manifold sinnes of our life past, and present negligences:

THE VIII. ADVERTISEMENT.
*With what force, and attention we
ought to pray.*

TO the end that our Prayer be performed with recollection & attention, it importeth very much, not to take it in hand as a businesse of little, or small moment, not rashly but aduisedly, not sleepily and drowsily, nor with a slow and dull hart, but with a lively, attent, and vndaunted courage: for otherwise we should not be void of fault, & might iustly feare the malediction and curse of the prophet Jeremy, who saith: Cursed be he that doth the worke of our Lord fraudulently. And it is manifest that this worke of God mentioned by the Prophet, is Prayer.

Neither yet is such and so great attention and force to be vsed in prayer, as if by force of armes (as we may say) we would seeme to get and conserue attention and deuotion: For so in lieu of pleasing & sweet milke, we should wring out blood, as the
wisdoms

wisedome of God signifieth in the Prouerbes . And so this labour and paine would serue to no other end , but to breake and weary the head , and ouerthrow our health : causing in vs a certaine feare and horroure of this holy Exercise , the which also we should then be forced to intermit and leaue off in the mid-way , for want of forces to continue , as they vse to be wanting vnto the way-faring man , when he maketh ouermuch hast in the beginning of his iourney .

Wherefore to eschew these two extremes , such a moderation is to be vsed , that neyther by ouermuch str-
 uing for attention the head be wearied , nor yet by ouermuch carelesnesse and negligence our thoughts be permitted to wander without restraint : for one of the things which are wont to trouble and hinder vs very much in Prayer , are these importunate and vnseasonable thoughts which occurre as well through our owne frailty , as also by the suggestion , subtilty , and malice of the Diuell , labouring to hinder our praiers and attention .

B.

Where

Wherefore the remedies which we are to vse for the ouercōming of the with the grace of God, may be these that follow.

First, not to behold, regard, search into, or fight against euery one of them in particuler, but rather turning our mind from them, to cast them away, yea and making no account of them, to prosecute and goe on without stay in our meditation already begun.

The second and most principall remedy, must be the true loue of Almighty God, for therby is obtained a sweet repose, and deuout attention in praier: Hereby with ease all vaine and fruitlesse thoughts are expelled and banished out of the mind, both in, and out of Prayer: For as Truth it selfe saith, Where thy treasure is, there is thy hart also; that is to say, whersoever our loue and affection is, and the thing we much esteeme, there is our thought: so experience it selfe teacheth, that whatsoever we loue or desire-much, that we continually thinke on without labour

bour or difficulty: yea and without any endeouour of ours, even of themselves our thoughts will euer be running vpon that which our hart loueth and desireth.

Let vs procure therefore, with all our endeauour, to increase & goe forward in the loue of God; for by how much the more we shall loue him, so much the more easily shall we thinke of him, and without labor or difficulty be vnited with him. And thus with a quiet & sweet repose we may find our desired attention & deuotion in Prayer.

THE IX. ADVERTISMENT.

How in Prayer we are to passe from one point to another.

VHEN Almighty God shall moue our Will with any affection, through the consideration of any one point in that mystery wheron we meditate, we are not to passe vnto another, but therein if we can, to spend the vvhole houre or time of our Prayer, and so inter-

rupting the discourse of our Vnderstanding, it is good to make a pause and stay in some affection and desire of the Will, vntill we haue satisfied our selfe therein, and imprinted it very well in our mind, because for the spending of an houre or more in Prayer, many pointes are not necessary, nor variety of discourses and considerations: neither is it needfull by and by to passe from one consideration to another, or from one point to another; but finding one which of it selfe affoordeth sufficient matter to worke vpon, abide sometime therein, weighing and pondering it with leasure & attention, vntill our will be moued to some affection of moment, or admiration of such or such a benefit, or with some speciall desire of seruing our Lord, who hath laboured so much to bestow that benefit vpon vs. And vpon this we are to insist, as long as it shall endure, though it be the whole time of our Praier.

This is a very important aduise, and for such is left by our B. F. Ignatius

Thus in his booke of Exercises, where he sayth : That hauing found the feeling and deuotion we desire, we are to rest and stay there, without anxiety or care to passe any further, vntill we be satisfied. For this is the end which we pretend and ayme at; this the fruit we are to reap therein; and finally this is the marke and scope, wherunto we are to direct all the meditations, considerations, & discourses of our Vnderstanding.

Neyther is it necessary that because we haue provided two or three points, therefore all must needs be run ouer in our Meditation: for the number & variety of points are set downe least matter of discourse be wanting, and that if we should be dry and little moued with the consideration of any one point or mistery wherein we meditate, we may passe to another.

And if, notwithstanding this, it chance that we find our Will not to be moued, all the time being spent with passing from one consideration to another, let vs not therefore afflict and disquiet our selues: seeing the

will of Almighty God heerin is fulfilled, which is the principall end we are to pretend in Praier, and not our owne gust and consolation.

THE X. ADVERTISMENT.

*How profitable a thing it is to repeat
one and the selfe same thing
once, or oftener.*

IT is a matter of speciall moment, in the consideration of the diuine mysteries which in this booke we haue briefly set downe, not to passe ouer any of them in hast or sleighly, as hath beene said, but by leasure, staying in one & the same point, thereby to ponder it thoroughly. For one Mistry thus well considered, will profit vs more then many superficially passed ouer.

Of this our Lord and Sauour Iesus hath giuen vs example, who in his Praier in the garden, taught this manner of Prayer and perseuerance in one, and the same thing. For not content to haue prayed once vnto his Eternall Father, he repeateth the
same

same the second, and third tyme:
yea and the holy Euangelist addeth
that towards the end, longer then be-
fore.

And for this, our B. F. S. Ignatius
in his Booke of Spirituall Exercises,
doth make so great account of the re-
petitions, which after every Exer-
cise once, or twice he ordaineth to be
made: for that which at the first is
not found, may be after wards found
by repetition of the same. And so our
Lord himselfe affirmeth: He that see-
keth findeth, and to him that knoe-
keth, it shalbe opened. So it hapned
vnto that woman of Chanaan, who
for her perseuerance in renewing oft
her petition vnto our Saviour, ob-
tained of his Diuine Maiesty the de-
sired health for her daughter. So also
it will happen with vs in Praier, that
returning thereunto once, or more
often if need require, and for seuerall
dayes renewing and perseuering in
the same consideration, we come to
discouer more vknown grounds of
(to say better) more heavenly miste-
ries not knowne to vs before. Much

like as entring into a darke chamber at the beginning we see little or nothing, but staying there a while we come to see that, which we could not see before.

THE XI. ADVERTISMENT,

How we are to begin our Prayer.

THIS is (generally speaking of all those who giue themselves to the practise of this holy Exercise) that in the beginning and entrance thereof they alwayes make for the space of an Aue MARIA, the Praier commonly called Preparatory, which is as it were a preparatiō to begin Prayer, saying thus:

I beseech thee O Lord, to direct this houre, or time of Praier, to thy greater glory; bestowing vpon me such plenty of thy grace, as shall be necessary to performe it: and I humbly offer vp vnto thy Diuine Maiesty whatsoeuer I shall thinke, say, or do, according to thy holy will, and as it shalbe most pleasing vnto thee.

THE XII. ADVERTISEMENT.
How the Powers of our Soule are to be
exercised in Prayer.

MENTAL Prayer, whereof
heere we treat, is the worke
of the three Powers of the
soule: to wit, of the Memory, Vn-
derstanding, and Will. Noting by
the way, that in euery Mystery and
point we take in hand, of all the Me-
ditations of the books following, we
are to exercise these three powers in
Prayer, in manner following.

First with the Memory, we
are to call to mind Almighty God our
Lord, with whome we speake, set-
ting before our eyes the point or
Mystery on which we are to medi-
tate, belieuing with a lively faith the
truth thereof.

Secondly with the Vnderstan-
ding, we are to discourse and consi-
der those things which best may help
to moue the Will, pondering and as
it were chewing them againe, and a-
gaine by leasure, to the end we may
find

find our selues moued with the vertue and fruite included therein. For that which is not well chewed, is neither bitter nor sweet: and so neyther Sinne, nor Death, nor Iudgment, nor Hell it selfe, is bitter or loathsome vnto the sinner, because he doth not ruminare and chew these things, but swalloweth them whole, running them ouer rashly, without any mature consideration at all, and little to his profit.

Hence it is also, that we take no gust, nor haue any feeling in the Mysteries of the Incarnation, Passion, & Resurrection of Christ: because we doe not thoroughly ruminare & chew them. Let vs therefore bruize and chew with our Vnderstanding this graine of mustard seed, searching out the precious & diuine vertue which therein is hidden, that is to say, within this holy and diuine Mystery: and we shall see by experience that it doth not only beat and bite vs, but also prouoke and cause in vs teares of deuotion.

Thirdly, with the Will, we are

to draw out of that consideration
sundry affections, some belonging to
our selues, and others to Almighty
God: for example, Detestation of our
selus in regard of our offences against
God, Sorrow for our sinnes, the Loue
of God and his diuine Precepts, the
giuing of thanks for benefits and fa-
uours receaued, Desires of true and
solide vertues, & of imitating Christ
Iesus our Lord in those which he ex-
ercised in his most holy life: to wit,
in Charity, Mercy, Humility, Pati-
ence, Meeknes, and Pouerty, and so
in all the rest: Neglect & Contempt
of all that the world esteemeth and
loueth, seeing the small account this
our highest Lord made of them in his
life and death: great longing and fer-
uent desires to suffer, and shed our
bloud for his diuine honour, ponde-
ring with attention and leasure in e-
uery Mistry, some one of these ver-
tues, vntill we imprint and settle in
our Will an earnest desire to obtaine
it.

And these be the acts which we
are to exercise with the power of our
Will,

Will, in the consideration of the life & Passiō of Iesus Christ our Sauour, therby to come to the true imitation of his most perfect vertues. And this third of our Will is the principall, & that wherein we ought to make most stay, as a thing whereof most reckoning is to be made in Prayer; this being alwaies in our power to perform, how dry soeuer wee be, or full of desolation. All these, and the like affections and desires of true and solid vertues, we must put in practise, so that we may profit our selues in some of them by one Meditation, and in some by another, according as the matter of Meditation shall require.

THE XIII. ADVERTISEMENT.

*The fruit which is to be gathered
out of Prayer.*

IT is a thing of speciall moment, and which maketh much to the purpose, that before we begin our Prayer, we foresee & know the fruit which we ought to gather thereof. For it is to be presupposed, that we

to seeke remedy for our spirituall necessities, to obtaine victory of our passions, and peruerse inclinations, to procure sorrow for our sinnes, to root out vices, to plant vertues, to subdue all difficulties which may occur in the way of vertue, weighing first with our selues: and very seriously, what is the greatest spirituall necessity we haue, what is that which hindereth most our progresse in vertue, and that which assaulteth most our soule. And this is that we ought particularly to forethinke, & haue in readinesse, therein to insist, and to obtaine that our desire in Praier. As if we find our selues to want the vertue of patience, thither to direct our considerations, for the attayning of a true desire to suffer and endure for the loue of God thinges painfull, and contray to our liking. If our chiefest want be Charity, then to make firme purposes, to shew our selues affable, courteous, and sweet to our neighbours, not to contriue, or do them any harme, but rather all the good we can &c.

For

For it were a great folly & deceit for one when he goeth to pray, to lay hand vpon that which first offereth it selfe, and not that whereof he hath most need. For we see the sicke person going to the Apothecaries shop, doth not so, but maketh choice of that which is most to the purpose for the curing of his infirmity. So we see that blind man in the Ghospell to haue done, who went to our Sauour, crying and beseeching him to haue mercy on him, whom when our Lord asked, what he would haue him to do vnto him, he forthwith represented vnto him his greatest necessity, and that wherein he receaued most affliction, which was the want of sight, and of this therefore he craueth remedy. So that we see, he did not demand any other thing, whereof he had also need. for he did not say, Lord, Bestow a garment on me, for I am poore: giue me necessaries to maintaine me for I am in need: these things he did not beg, but all the rest omitted, he implored remedy for his greatest necessity.

After

After this manner we see the holy Prophet David to haue done, for he directed his Prayers to obtaine that which he desired, and had most need off, and so he sayth in one of his psalmes: One thing I haue asked of our Lord, this will I seeke for, and procure vntill I obtaine it. Euen so we ought to doe in our Praiers to Almighty God, insisting & perseuering therein vntill we obtaine. And hauing once preuayled against that vice, passion, or bad inclinatio which did most afflict and molest vs, then are we to fall in hand with another, & thus in time we shall subdue and cut off the heads of them all with the sharpe & piercing sword of Prayer.

But heere it seemeth vnto me that some will doubt and say: How is it possible for me to apply this point of Prayer, & mystery which I meditate, and wherein the charity of Christ and his loue towards me doth most appeare, and wherein his greatnesse and goodnesse is most apparent, to the necessity I haue of humility, patience, purity, and other vertues: And how

how (when thinking on the glorious mysteries of Christ) can I haue sorrow for my sinnes, and in his dolorous and painefull passage, ioy, and spirituall contentment? Wherto I answer two things: the first, that it cannot be denied, but that some Mysteries are more to the purpose then others, to gather the fruit of some vertues more then they be for others. Let vs put an example: In the birth of the child Iesus, who doubteth but that the humility & pouerty which Christ there did practise and experience in his owne persō, do shine most bright, and are most eminent in that mystery. In the crowning with thornes, the contempt of worldly honour. In the whipping at the piller, the mortification of the flesh: and in the mystery of the Crosse, the humility, patience and obedience which Christ exercised, suffering himselfe to be nayled thereunto.

The second thing is, and that of much importance to be knowne, that vpon whatsoeuer point or mystery we meditate, we may apply it

the vertues we haue most need of, & most for our purpose; for that the consideration of euery one of them is certaine diuine Manna, which tasteth to euery one according to his desire. If we will that it tast of humility, then of humility the consideration of helles, of hell, & of death will saour and tast. If of patience, and the loue of God, hereof the Passion and Resurrection of Christ will tast, being euery where full of motiues for the one, & incitements to the other. If of poverty and mortification of the flesh, and so of all the rest, the most holy life of our Lord Iesus will affoord vs matter for our spirituall gust in each one abundantly. But let vs see the practise of this, declaring it by some few examples.

Put the case we meditate vpon some part of the Passion, and Paines of our Sauour, & would draw thereout desire and affection of ioy and spirituall gladnes: Consider to this end, and reflect vpon the exceeding great glory and praise which through these paines and ignominies did arise

vato

unto God both in heauen and earth,
and the infinite good of grace and
glory which by meanes of the suffer-
ings and labours of Christ, were
purchased for mankind: and heere
we may reioice, therein fulfilling the
pounsayle of the Apostle: Reioice in
our Lord alwaies.

If we meditate vpon the glori-
ous Resurrection of Christ our Lord,
and desire to haue sorrow for our
sinnes; Consider that this our Lord
doth therefore rise againe, to bestow
on vs the life of grace, deliuering vs
from the death of sinne; and by the
beauty of the glorious life which he
promiseth in this spirituall Resurre-
ction, we may gather the lothsom-
nesse and deformity of the death of
sinne, from which, by his death,
he deliuered vs. And thus we may
mooue our selues to abhor and detest
a thing so vgly as sinne is, and to
loue and embrace the beauty & seem-
lienesse of grace.

If meditating on the Ascension of
our Sauour, we desire to reape the
fruit of patience, let vs see how well
the

The eternall Father rewarded his most
B. Sonne, for the paynes he suffered
for his loue, that we may likewise
haue patience in ours.

Finally, if thinking vpon the
most holy lyfe of Christ, we would be
moued to the contempt of the world:
behold the little reckoning he made
of the honours and vaine estimation
therof, & that the glory which ought
to be esteemed, is the Eternall, which
Christ our Lord hath and doth com-
municate vnto his.

But now, all this supposed
which hath bin said, that which here-
in maketh most for our purpose, is,
the light and direction of the holy
Ghost, who in what mystery soeuer
we shall meditate, will best suggest
and graunt vnto vs the feeling of the
vertue we most pretend, and which is
rehoueth vs most to seeke for, and
to obtaine at his holy hands.

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THE XIII. ADVERTISEMENT
Of Iaculatory Prayers to be made
in, and out of Meditation.

IT is a very good remedy to excite and stir vp the soule that prayeth, as well in time of distraction and drineste in meditation, as to conserue deuotion in the rest of the day, to walke alwaies as in the presence of Almighty God, and no less for such as haue not healeth to pray or meditate, to vse some short prayer or iaculatory aspiratiōs, which are as if one should cast a dart or shoot an arrow of feruent affection vnto heauen, crauing of Almighty God a few words his diuine loue, his grace or some vertue whereof he standeth most in need: & as it were representing and laying before his maiesty his owne weaknesse, asking humble remedy therof, or victory ouer some vice, from which he most desireth to be freed. The practise of these short prayers, is as followeth.

'O my God, that I could alwayes
loue thee!

O that I could perfectly obey thee!

O that I could alwaies serue thee!

O that I neuer had offended thee!

O that I could see my self free from
this, or that imperfection!

O that I could obtaine this or that
excellent vertue!

Giue me o Lord, purity of soule,
humility of hart, pouerty of spirit.

Pardon my finnes, O my Rede-
mer, for they are many, and haue
mercy on me.

O King of heauen, and beauty of
Angels, how late is it that I come to
know thee!

O Lord that I knew thee & knew
my selfe!

Permit not, o Lord, that euer I be
separated from thee.

Graunt me, O my Serengh, my
God, my spouse, that I may entirely
loue thee.

Giue me, O Lord, grace alwaies
to persevere in vertue & to do vvor-
thy pennance for my finnes.

This manner of Prayer is brieft

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and

and easy for all, and from whence is gathered much spirituall profit being done with affection, and deuotion: as holy King Dauid did, who hath left the same written, & iterated many times in his Psalmes.

Of this example, those holy Monkes of Ægypt made their benefit, of whome S. Basil and Cassian affirme, that wilest they laboured with their handes, they did also pray most part of the day. Wherefore if we also doe accustome our selues to this holy exercise, we shall performe that continuall Prayer, which our Sauiour requireth in the Ghospell, where he sayth by Saint Luke: It behoueth vs alwaies to pray, and not to be weary. For what better Prayer may there be, then to be alwaies desiring the greater honour of Almighty God, and alwaies conforming our Will with his will, hauing no other will nor nill then the will or nill of Almighty God. This is (as Saint Paul sayth) to begin to be Citizens of the Saints, and the domesticall people of God. This is to be as were those happy men whom
S. Iohn

S. Iohn did see, and sayth of them :
They had the name of God written
in their forehead, which is the conti-
nual memory & presence of God. For
their cōuersation now is not in earth
but in heauen. And to the end that
ours also, may be so, and in such mea-
sure as in this life we can performe,
let vs make vse of these laculatory
Prayers, and aspirations, in our me-
ditations, and in other times of the
day, yea and in the midst of our
occupations and busines.

Neither is it to be vnderstood,
that all those before set downe are
only to be vsed, but whatsoever o-
thers like vnto them, yea & such are
wont to be better & of more efficacy,
which moued by God we conceiue
and frame by our selues, although
with wordes lesse proper, and not so
well ordered. And be assured that by
this compendious and short way,
both easy and profitable, in time we
may attaine vnto great sanctity of
life.

THE XV. ADVERTISMENT.

Of the speech, or Colloquy which is to be made at the end of Prayer.

THE Holy Ghost saith in the Booke of Ecclesiastes, that the end of Prayer is better then the beginning. And the reason is, for that then the hart is supposed to be inflamed with meditation, and the soule mooued, taught, and eleuated with the light, & heavenly wisdoms communicated vnto her by God in Prayer; so as then is the proper time of Colloquy to speake and conuerse familiarly with God, & the time also of petition, & request of that what we desire. And the sayd Colloquies are to be made according to the matter which then we haue meditated, speaking some times mentally, sometimes vocally, with the eternall Father, or with his most holy Sonne Iesus.

For example, If the matter of meditation hath beene ioyfull, let vs reioyce with the eternall Father, giuing him thanks for that by the
meanes

meanes and merits of, such a Sonne
he hath communicated vnto vs such
graces, fauours, & benefits. If it be
of the pains & troubles of the Sonne
of Almighty God, we ought to grieve
and haue Compassion, because he
hath sustayned such and so great affli-
ctions for so vile and base creatures
as we are. And after this manner con-
formably vnto the matter, the layd
speech or Colloquy is to be made, &
therewith conclude our Prayer for
that tyme.

This is likewise the time to aske not only for our selues but for others also to whom we haue obligation, whose life, health, and saluation we desire, beseeching our Lord, to graunt them his grace and loue, that they may liue and dye therein. This is the time to aske for the peace, increase, and conseruation of the Church, and for those which be in mortall sinne, that God will please to haue mercy on them, & bring them to a better state. Finally this is the time to commend vnto Almighty God all those which remember vs, and haue commended

C; them.

themselves vnto our Prayers.

THE XVII. ADVERTISMENT.

Of the care in obseruing these Aduertisments, and of the purity of conscience requisite for Prayer.

HE that beginneth to vse mentall Prayer, ought not to afflict and discomfort himselfe in respect that the Aduertisments and Rule we haue heere prescribed for the better practising of mentall Prayer be so many & diuers: for it is cleare that as the soule entring into the body, of it selfe is sufficient to informe, animate, and quicken all the members, exercising therein all the offices & functions of life, notwithstanding they be many and sundry: euen so the grace of the Holy Ghost entring into a soule, is alone sufficient to make it performe all the offices of a spirituall life. For by Prayer, our Vnderstanding is illuminated; Praier instructeth and teacheth vs whatsoever we haue to doe. Prayer moueth the will, with all the interiour faculties

ties which depend thereon : Praier finally doth facilitate and make easy whatsoeuer difficulties doe , or may occure in this holy Exercise , making the way so plaine and easy , that we need not feare them.

But if perchance it should happen , that setting our selues to Praier we forget to obserue this order , or misse in some of these Aduises , and rules. As for example , if we forget to make in the beginning those three Humiliations aforesayd , or to make the Preparatory Prayer , and to put our selues in presence of God &c . let vs not therfore trouble and disquiet our selues , for our intention & endeauour only was , and is , to teach euery one that which is best & most profitable : which supposed , albeit we sometimes misse in one thing or other , we do not therefore loose the fruit of our Prayer : for the infinite goodnes and liberality of God is not tyed to these rules , neither will he therefore omit to visit vs with his diuine grace .

And wheras one of the thinges

which is chiefly required in Prayer, is the purity of Conscience, whereof Almighty God speaking by S. Matthew sayd: Blessed are the cleane of hart, for they shall see God. Therefore is it certaine, that how much the more any shall purify, and cleanse themselves, so much the more they shall see and enjoy him. And because this purity of Conscience is by no other way better gotten, and preserved, then by the dayly examination of the same, together with the act of contrition: I haue thought good to set downe in this place the manner of performing it euery night for the space of a quarter of an houre before we go to rest: and this done we are to prepare our selues for the meditation of the day following, by reading the point, or points of the Exercise.

THE EXAMEN OF
our Conscience.

THE examen of our Conscience that it may be done well, must consist in the five points following

ing heere briefly declared. The first is, to giue thanks vnto Almighty God for the benefi's receaued at his most liberall hand; to wit, for that he hath created, redeemed, and conserued vs, and hath made vs Christians: and chiefly for those which he hath done vnto vs in particuler, for which we owe vnto such a most liberall Lord speciall gratitude.

The second is, to aske of his diuine Maiesty light & grace, to know and amend the faults committed against him that day.

The third is, to bethinke our selues, & diligently to examine from houre to houre, since the morning we did rise, vntill that present tyme, all our thoughts, wordes, and deeds, what we haue done, spoken, or hath passed in our mind.

The fourth is, to render hartty thanks vnto God our Lord for all the good which we shall perceiue to haue done, not attributing vnto our selues (being so bad as we are) any good thing of those which we haue done, but vnto God who moued vs to

do them.

The fifth and last is, to be sorry with all our hart for the offences we shall discover in our selues, committed against so good a Lord, craving pardon for them. And so finally (firmely proposing through the assistance of his diuine grace to amēd) let vs repeate this Act of Contrition, to obtaine pardon for our sinnes.

O my Lord Iesus Christ, true God and Man, my Creatour and Redeemer, thou being whome thou art, & for that I loue thee aboue all things: I am sory with all my hart that I haue offended thee. And heere I firmly purpose neuer to sinne any more, & to auoid all occasions of off-nding thee: as also purpose to confesse and fulfill the penance enioyned me for the same. And in satisfaction thereof, I offer vp vnto thee thine owne sacred Passion, the merits of thy B. Mother the Virgin Mary, & of all the Saints, and all my workes, labours, and paines, yea and my whole life. And I trust in thy infinite goodnes & mercy, that by the merits of thy most
 pres-

Aduertisments.

precious Bloud and Passion, thou wilt forgiue me all my sinnes, and bestow vpon me such plenty of thy grace, as therewith I may be able to lead a holy life, and perfectly to serue thee vnto the end.

Thus we are to make our Examen with all care and diligence euery night; the good and manifold fruits whereof are such and so admirable, that they cannot be worthily declared. For by this Examen we cut off all culpable ignorance, and free our selues from hidden sins which thence do arise, and do that which is in vs to know the truth, the which Almighty God doth also the rather disclose vnto vs. By this Examen we fulfill those Commandements and Counsels of Christ, so earnestly and often repeated by him in the Ghospel saying: Watch and pray, because you know not the day and houre of your death, nor of your iudgment. Be you ready, for that, vvhathoure you thinke not, the Sonne of man will come to call you vnto his diuine Iudgement.

By this Examen we keep watch ouer our selues, escaping the danger and obligation of sinnes past, freeing our selues from those to come. By this we prepare our soule and conscience for death, though euen that night it should ouertake vs, & catch vs at vnawares (a thing very possible and perhaps to befall vs) as it hath happened vnto many others. And it may happen that one dying on a sudden, if he had not examined himselfe well, he had been lost and condemned for euer, wheras hauing examined himselfe with contrition and sorrow for his sinnes, he is saved eternally. That heerby we may see how much a diligent care importeth in this busines, and withall the great damage which may befall vs, if we neglect to do it euery day.

THE



THE
FIRST BOOKE
OF MEDITATIONS

which appertaine vnto the Purgative Way.

THE PREAMBLE,

Concerning the three wayes, Purgative, Illuminative, and Vnitine.

BEing now tyme to begin to set down in this first Booke the Meditations, and Points, which belong to the Purgative Way, it will not be from our purpose, before we declare in particuler what the way Purgative is, to say somewhat in generall (for more perspicuity and cleannes sake) of the three

three Waies: which done I will treat in the three bookes following of euery one seuerally.

I say therefore, that as by sinne (according as the Prophet I say saith) man is deuied & straieth from God, who is his true way and last end; so as the meanes which he is to vse to reunit himselfe vnto him, is called a Path, or Way: and the returning againe, to Mooue, and to Walke. And euen as in euery motion which is made from one place to another, there be three thinges: first, The Towne and place from whence the traoueller departeth. Secondly, the place whither he goeth, And thirdly the Motion it selfe from one place to another: Euen so, in the Motion, whereby a Soule, separated from Almighty God, reuniteth it selfe with him againe, we may consider three other things alike. First the extreme, from whence it parteth, which is sinne, and the euill state which there in it had. Secondly the place whither it tendeth, to wit God, so reunit it selfe vnto him. And thirdly the

the passage frō the one to the other, to wit, the space which is betweene these two extremes, which is necessary for the attaining of the designed end: and this is, that the Vnderstanding be illuminated in the knowledg of that good, which is to loue, and wherwith it is to be vnited.

And as the way-faring man first is to leaue the place where he was, and then to continue going till he come to the end of his iourney which he pretended: so in this spirituall voyage, the first pace or step, & first part of the way, is to get out of the sinnes in which he was intangled, thereby to come to Almighty God. For if he would goe forward in the wayes, Illuminative & Vnitue, that is, to the height of Contemplation, and diuine Perfection, not passing first by the Purgatiue way, exercising himselfe in rooting out vices and bad inclinations, it were to go and proceed without any foundation or ground at all: and so should he alwayes remaine imperfect, as a scholar that would passe to higher studies,

not

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not hauing grounded himselfe sufficiently in the lower schooles, and mount vp vnto the last, not hauing passed the first degree. The way therefore to obtaine this good, must be by going first the Purgative Way; which may be declared as followeth.

THE PURGATIVE WAY.

VWE call that the Purgative Way, which doth purge and purify our soule and conscience from vices & finnes, and doth replenish and fill the same with that purity and cleanes, which is necessary to enter into the celestiall Ierusalem, whither (as S. Iohn saith) no polluted thing shall enter. But who through his manifold finnes and abominations, shall find himselfe polluted and defiled, must know, that the only meanes to wash and cleanse himselfe from the same heere in this life, is duely to consider them, and with abundance of teares to be sorry for them, together with the remembrance of the good he hath lost, which is God himselfe, and the present euill
which

which he suffereth . Also the consideration of Death , Iudgement , and Hell : for these and such like considerations , are included in this first passage , or Purgative Way , which appertaineth to beginners , & in which so much time is to be spent by every one in particular as shall seeme necessary for him , to walke this way with purity & fruit : seeing that some have more sinnes , and a more soft , and tender hart and conscience , then others .

Wherefore I remit the yong beginner (to the end he go not astray) to his prudent and discreet spirituall father , to direct , guide , and instruct him in euery thing , according as the course of his life hath bene more or lesse disordered . For it were no discretion , to detaine one in the exercise of this Purgative Way , longer time then necessary , which of it owne nature doth cause in the soule seruitude , that hindereth the perfection of Charity , and vnto which Charity is sought to endeauour to attaine , in the course of a spirituall life : because

(as S. Iohn sayth) perf. & charity expelleth feare. Wherefore it seemeth conuenient and reasonable, that hauing spent in these laudable and holy exercises fifteene or twenty dayes, we proceed to the Illuminative and Vnitue wayes; out of which likewise, motions of Sorrow, Feare and Humility may be gathered as out of the Purgative. For certaine it is, that one wilbe grieved more that he hath offended Christ our Lord, considering his excellent vertues of Humility, Patience, Charity and the like, then if he should consider his owne sinnes, Death, Iudgment, and Hell.

And albeit these considerations be more proper to those who desire of new to conuert themselves to Almighty God, or be but beginners in vertue: yet reason it is, that the iust also to purify themselves the more from the sinnes present, & withall to make surer the pardon of those which be past, do now & then (as for example once euery yeare) refresh and renew the memory of these Meditations following the counsaile which Ecclesiasticus

ecclesiasticus doth giue vs, saying: Be not hindred to pray alwaies, and are not to be iustified euen vnto death. And our Sauour saith: He that is iust, let him be iustified yet, and let the holy be sanctified yet, increasing daily in purity of conscience, & in sanctity of life.

The Meditations following of the Purgative Way will giue a good beginning to this enterprise, in which I haue thought good and expedient to follow the counsaile & opinion of S. Gregory, and other Saints, who say, that the firme and true foundation of a spirituall building, is the knowledge of our selues; and they proue it very well: for if one doe not first practise himselfe in the consideration and knowledge of his owne misery and weakenesse, he shall remaine ignorant and blind, and not know how to aske in Prayer that which is conuenient for him. Wherefore I will beginne the Meditations of this first Booke with this consideration, which shalbe the fundamentall stone of all this spirituall building wheron

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whereon the rest must stand. The
points and considerations whereof,
haue gathered out of diuers places of
the holy Scripture and Saints, and
for such they are to be esteemed and
practised. And because we all aspire
vnto vertue and holines of life, it is
expedient, that we also imitate and
follow the way which they haue
shewed vs.

THE I. MEDITATION.

Of the Knowledge of our selues.

THE Preparatory Prayer pre-
supposed (whereof we treat
in the eleuenth Adverserment)
two thinges are to be done in every
Meditation contained in this Manu-
all, to wit, First the Composition of
place: Secondly the Petition, which
must be alwaies conformable to the
matter of the Meditation, as in this
and the rest of this first Booke is said.

Composition of the place.

THE Composition of the place be-
shalbe, to behold & consider with

The eyes of the soule, that the whole compasse of the earth, in comparison of the heauens & the graines thereof, as it were a point or graine of sand: which being so, what shalt thou then before thy God, Creatour of the whole heauen and earth, in whose presence thou art lesse then nothing?

The Petition.

THE Petitiō shalbe to aske of our Lord God that he communicate vnto thee his diuine light, thereby to know thy owne basenes & misery, & knowing it, to humble thy selfe, & in humility to serue & adore him as thy Lord and God: this done begin thy Meditation as followeth.

THE I. POINT.

CONsider the matter whereof thy body was composed & made, thou shalt find that it was not framed either of the heauens, or of crystall, neither of the supreme element of fire, nor of water, nor of other rare, bright and transparent matter, but of the most vile and base element of all, which is the earth: and hence with thy body his origen and beginning

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ning, which God himselfe remem-
bred our first Father Adam of, when
laying this consideration before his
eyes, he said vnto him: Dust thou
art, and into dust thou shalt returne.
Consider thou as much, and thou
shalt receiue sight, and knowledge of
thy selfe, as he that was blind from
his natiuity receaued sight, whome
Christ our Lord cured both corpo-
rally and spiritually, laying vpon his
eyes the clay of earth wherof he was
first framed & made.

Ponder, that it is the will of Al-
mighty God, that man be alwaies
very carefull, & diligent in knowing
and vnderstanding his owne baseness
and misery: and that he haue conti-
nually the eyes of his soule fixed v-
pon the earth wherof he was framed,
to the end he alwaies keep himselfe
in humility and subiection: knowing
that he deserueth not to be esteemed
and honoured, but rather to be trod-
den vnder foot and trampled vpon
as is the earth: this being the only re-
medy and meane, to obtaine the ver-
tue of Humility.

Hence

Hence shalt thou gather two things. First, Confusion and shame, seeing how contrary thou hast done hereto, hauing euer desired and taken pleasure, nor in submitting and humbling, but in extolling, and boasting of thy selfe, as if thou wert something: remembring those words of the Apostle, If any man esteeme himselfe to be something, whereas he is nothing, he seduceth himselfe. Secondly, A firme purpose, continually to exercise thy selfe in the base esteem and acknowledgment of thy selfe, as did S. Augustine, and Saint Francis &c. of whome the first was wont to say vnto God: Lord, Let me know my selfe and know thee. The second: Lord, Who art thou, & who am I?

THE 2. POINT:

Cōsider what thy body is whilst it liueth, and thou shalt find, that it is a sacke of earth, a cōtinuall flowing water of all filth and stench, and that there is not any part therof from the sole of the foote, to the crowne of the head, without impurity and vnclean;

A Manuall of spirituall
vncleanesse . For which cause Holy
Iob said , as one who had throughly
entred into this consideration: I haue
said to rottenes, thou art my Father,
and to vwormes, thou art my Mother
and sister .

Weigh how much the trees &
plants of the field doe surpasse thee in
this, for they produce flowers, leaves
and very good fruit : thou breedest
and ingendrest infinite vermine. The
trees & plants bring forth vvine, oyle,
and balme , but thou voydest out a
thousand infirmities , & all manner
of vncleanes. And vvhat meruaile ,
for according as the tree is , so is the
fruit : and an euill tree (like as man is)
cannot yield good fruit .

Of that vvhich hath been sayd,
thou mayst gather a great desire of
humbling thy selfe . leing that the
miseries of thy body be so great and
so manifold , beseeching our Lord
to open the eyes of thy soule, that
from this day forward , thou cease to
seeke delights and contentments for
thy body , vvhich is so vvaworthy of
them; chastising it with rigorous peni-

nance for what it hath already in-
loyed.

THE 3. POINT.

TO consider, in what state this
thy body shalbe, after the se-
paration of thy soule: howsoever
beautiful & fayre it was before, how
foule and filthy, how loathsome &
abominable it shall then remaine.

Ponder, that the cause of all
these damages and euills, wilbe the
absence of thy soule, and into what
thy wretched body shall presently be
conuerted, to wit, into worms meate
into earth, and dust, to be trodden
vnder euery mans feete. Whereby
thou mayest see wherein all flesh and
the glory thereof doth end, and what
a foole thou art to pamper thy body
permitting it to run after all desires,
purchasing with short and transitory
delights, euerlasting torments.

Hence thou mayst stir vp in
thy selfe a great desire of knowving
thy owne misery, and to set before
the eyes of thy soule, the earth, of
which thy body was made and in-
to which it is againe to be resolved.

D

And

A manuvll of spirituall

And if this be the port and haven
whereat shortly thou and all men
are to land, after the tempestuous na-
vigation of this sea of miseries, it is
a matter of no small importance for
the knowledge of thy selfe: to be
mindfull of what thou art, and what
is to become of thee at last, that set-
ting the eyes of due consideration,
vpon the feete of this thy proud and
baughty Statua made of clay (to wit
thy body) thou humble and submit
thy selfe to the very ground: for by
how much the higher the building is
to be (as Saint Augustine saith) so
much the lower is the foundation to
be laied.

THE 4. POINT.

TO consider that to know thy selfe
perfectly and throughly, thou
art not to rest in the knowledge of
thy body alone, but must passe fur-
ther to the knowledge of thy soule,
pondering first, that albeit in regard
of thy soule thou mightest greatly
esteem thy selfe, it being a creature
wholy spirituall, and like in nature
vnto the Angells, a lively resem-
blance

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blance of Almighty God, an image of the most Blessed Trinity, indued with three most perfect powers and one essence, able to vnderstand, loue and enioy infinite goodes: notwithstanding thou wantest not wherin to humble thy selfe, if thou call to mind the foule and loathsome dungeon, wherein thy soule is imprisoned, the house of clay wherein it is detained and liueth: remembring the saying of the Apostle: What hast thou, that thou hast not receaued? And if thou hast receaued, what dost thou glory, as though thou haddest not receaued?

Secondly ponder that before Almighty God created thy soule, to put and infuse it into thy body, it was nothing, nor was of any value, and would instantly returne to the same nothing againe if Almighty God should not continually keep & conserue it, and so thou hast not whereof to glory, but in thy miseries and infirmities (as Saint Paul said of himselfe) seeing thou art compassed about with innumerable temptations

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both within and without.

Reap and gather from hence
desires, to know and humble thy
selfe, and acknowledge thy selfe for
lesse then nothing, perceiving now
vvhat thy soule is, how little it is
vvorth, and how much reason it hath
to feare.

The Speech, or Colloquy.

THIS Speech, or Colloquy to end
the Prayer, is alwayes to be
drawne out of the matter of the Me-
ditation: and so we are to doe in this
and all the rest, as aboue we haue no-
ted in the fifteenth Aduertisement.

THE II. MEDITATION. *Of Sinnes.*

THIS preparatory Prayer shalbe
like vnto the first.

The Composition of place
shalbe, to see with the eyes of thy
Vnderstanding, thy soule shut vp &
imprisoned in the obscure prison and
dungeon of thy body, and thy selfe
banished into this vale of teares and
misery,

Exercises . (Lib. I Medit. .II.) 77
misery , entangled with many snares
of sinnes and temptations .

The petition shalbe , to aske of
our Lord light , wherwith to know
the grienousnes of sinne to abhorre
and bewaile it, and the terriblenes of
Gods iustice in chastising it with euer-
lasting paine & torments .

THE I. POINT.

TO consider the chastisement ;
which Almighty God shewed v-
pon the Angels for one only sinne ,
and that only in thought, committed
against his diuine Maiesty , in matter
of Presumption and Pride : depri-
uing them in an instant of that su-
preme and high dignity wherein he
had created them, & throwing them
like thunderbolts from the highest
heauen in the lowest hell, without
respect either to the beauty of their
Nature , or to the greatness of their
estate , or that they were his creature
made according to his image and
likenes ,

Ponder, how great and euil Mor-
tall sinne is , seeing that only one was
inough to obscure and defile so great

beauty of the Angels, Almighty God permitting the same, to the end that men should feare and tremble to liue but one houre in mortall sin: knowing, that if God spared not the Angells, being notwithstanding so noble and excellent creatures, how much lesse wil he pardon men, being so vile and base as they are.

Hence raise in thy selfe feruent desires of contrition, togeather with a great detestation of thy sinnes committed against Almighty God, firmly purposing from this day forward rather to dye a thousand deathes, then euer to commit one mortall sinne: for whatsoeuer can be suffered in this life, is lesse without comparison, then the paine due to one only sinne, which was sufficient to make of a beautifull Angell, a most foule & vgly Diuell.

THE 2. POINT.

TO consider who was the authour of this most grievous euill of sin, and thou shalt find it to be Man, a vile and abiect creature, who being so much obliged to serue and loue his

his Creatour and Lord , for so many
& so innumerable benefits receaved
from his diuine and most liberall
hand, to wit , his Creatiō , Conserua-
tion , Vocation , and Redemption ,
forgetting all this , hath only beene
mindfull to despise and offend, with
his manifold finnes , his Lord and
God .

Ponder whence it proceedeth ,
that so vile a worme & so wretched
a creature as thou art , hath beene so
bold as to offend the infinite Maiesty
of thy Creatour , before whome the
most highest Saints doe tremble ; and
thou shalt find that it is thy presump-
tion and pride , and want of Humili-
ty , which maketh thee to stumble &
fal , not permitting thee to vnderstand
that to sinne , is worse then not to
be at all , and that , it had been better
not to haue beene borne , then to
haue sinned , as our Sauiour said
speaking of Iudas . For it is certaine
that there is no place so base & con-
tēprible in the sight of God , among
either things created , or not created ,
as is man who is in mortall sinne .

Gather hence a great desire to be despised and contemned of men, for that with thy sinnes thou hast dishonoured and contemned Almighty God: and doe sharp pennance for them, therby to incline thy Sauour to pardon thee, beseeching him, that seeing he hath not bene wearyed in suffering for thee, he will vouchsafe to pardon thee, restoring thee againe to his grace and friendship.

THE 3. POINT.

TO consider, how much the Sonne of Almighty God doth abhorre and detest sinne, for that louing and esteeming so much his life (as it was reason, that so iust and holy a life as his should be loued and esteemed,) did choose neuertheles to loose and spend it, to destroy this bloudy and cruell best Sinne, feeling more our faults, then his owne paines.

Ponder, that if sinne cost Almighty God so much (in that for to destroy the same, he imbraced the Crosse, offering on it his most precious blood and life, in satisfaction of same) how art thou so blind and foolish,

Exercises. (Lib I. Medit. II.) 87

lish, that thou wilt needes loue and esteeme a thing so abhominable vn- to God? How art thou so besotted, as to choose death it selfe? How so bold and foole-bardy, as to ad- uenture the committing of a mortall sinne, it hauing cost God himselfe so high a price? And if this be true (as it is) is it not a madnes incredible, to belieue with sayth what thou belie- uest, and to liue in manner as thou liuest? That is to say, to belieue that sinne is so bad and detestable, and neuertheles to commit the same so desperatly? to belieue that God is so good, and notwithstanding to offend him?

Hence thou shalt gather a great mislike and detestation of sinne, see- ing that for the curing thereof, huma- meanes did not suffice, but diuine a- lone. And know, that he who com- mitteth it, as much as lyeth in him (as S. Paul saith) doth crucify againe the Sonne of God.

THE 4. POINT.

TO consider, the innumerable soules that be now burning in hell for

one only sinne which they committed. Where ponder first, how all those damned soules were men as thou art, and many of them Christians, and were perhaps sometimes highly in the fauour of Almighty God, but by little & little they grew carelesse, and came to fall into that miserable estate, & by the iust iudgments of God, death overtooke the therein, and so were they most iustly condemned for all eternity.

Secondly, vvith how much more reason thou deseruest to be in Hell, as those soules are, for hauing offended God, in that very kind of sinne, not once, but many times: & how iust reason there was that death should haue caught thee in committing the first sinne, and that God should haue given thee no time of repentance.

Hence thou shalt gather desires and affections of loue and gratitude towards Almighty God for the fauours and benefits done vnto thee, in deliuering thee from the danger, before thou didest fall into it. Also

seruent

feruent desires of doing satisfaction
for thy offences in this life, lament-
ing and bewayling them.

THE III. MEDITATION.

Of Death.

THe Preparatory Prayer as be-
fore. The Composition of place
shalbe, to imagine the King of
beauen seated on his Royall throne,
dispatching thence his Iudges, Ser-
geants, Apparitors, and other his
Officers to deprive of their lives all
those that are to dye. Suppose that
the last day of thy life is now come,
and that this is the last houre therof,
and that thou preparest thy selfe for
the finall account.

The Petition shalbe to beseech
our Lord to open the eyes of thy
soule, giuing thee grace to liue so
now, as thou wouldst then with thou
hadst liued: & so composing and or-
dering now thy disordered life, that
thou mayst dye a happy death.

THE I. POINT.

TO consider, how doubtfull and vncertaine this day and houre of thy death is, so that thou neyther knowest when, nor in what manner it will attach thee. For that ordinarily when a man is most carelesse, and thinketh least thereof, it then cometh: the diuine prouidence so ordaining to oblige thee to be alwayes watchfull, expecting this day, and fearing this houre. For as there is nothing more vncertaine then that houre, so thou must belieue that nothing is more certaine, then that after health followeth sicknesse, & after life ensueth death.

Ponder, how this Verity is most sure and vndoubted, yet thou livest neuertheles with so great carelesnes and negligence, not preparing for death, which daily doth threaten thee. And mooue heere in thy selfe a great desire to liue well to day as one that is to dye to morrow: for the day will come, and that very quickly, wherein thou shalt liue to see the morning, but not the euening.

or the euening but not the morning, and order thy life from this day forward, in manner as thou wouldest wish to haue liued at the houre of thy death. And if thou wouldest not that death should seize vpon thee in the state in which now thou stādest, procure forthwith to come out of it: for it is not good to liue in that state, wherein thou wouldest not dye.

THE 2. POINT:

TO consider, of what importance it is (as the holy Ghost saith) to haue alwayes in mind the presence of Death, thereby not to sinne for euer. For thou wert very vnwise, if in a businesse of so great consequence and importance (as is alwayes to walke prepared, and armed with his holy and wholsom remembrāce) thou wouldest so much forget thy self as to deferre it to the very point and instant of thy death: not knowing how, or in what manner thou art to dye, whether sodainly, or by some stone throwne at randon, or by a tile of a house falling downe vpon thee, by sword, fire, or water: for doubt-
les

les thou art not certaine whether a sodaine and violent death will befall thee, as it hath befallen many others.

Ponder that euery sinner whoe soeuer, doth deserue to be chastised with this sodaine death, and to perish, and dye therein, as very many haue done. Seeing therefore thou art so great a sinner, how doest thou not tremble to be but one houre in mortall sinne? Why art thou not carefull how death may find thee well or ill prepared? That is, in mortall sinner, or in the grace & fauour of Almighty God?

Hence raise in thy selfe, an earnest desire with a firme purpose and resolution to do so, and not to be so carelesse, as hitherto thou hast been in this holy exercise of preparing thy selfe for death: it being a bridle for many euills, and a spur to all kind of vertue.

THE 3. POINT.

TO consider that it is a law appointed by Almighty God (as Saint Paul doth testify) to all men once to dye, & not twice, or oftener. Whereupon

upon ensueth, that the hurt and damage of an euill death, is irremediable for all eternity, as likewise the profit of a good death is everlasting.

Ponder, that if it be but only once that thou art to dye, and thereon dependeth thy eternall saluation or damnation, how liuest thou then so carelessly, not exercising thy selfe during life, in such manner that thou mayst dye a happy death?

Gather hence a great desire to mortify thy selfe, in whatsoever thou disorderly louest; be, they thy Parents, Brethren, Friends, Honours, riches or pleasures: seeing thou art to leaue and depart from all at thy death. And to the end thou mayst feele it the lesse, procure often to dye in thy life tyme, mortifying thy senses and shutting vp thy eyes, least they may see that which is not lawfull to be desired for thy saluation, refraining thy tongue, least it speake things hurtfull to thy Neighbour &c. for so dying, and mortifying thy selfe in thy life time, thou shalt find Almighty God favourable vnto thee at the

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the houre of thy death.

THE 4. POINT.

TO consider, how perplexed and troubled thou wilt be in that traunce and agony of death, vwhen thou shalt see a holy candle lighted at thy beds side, and thy winding sheet spread vpon thy bed, and the standers by calling vpon thee to prepare thy selfe for death, and to commend thy selfe with thy hart, if thou canst not with thy mouth, vnto the mercy of Almighty God.

Ponder, the terrour, anguish, and perplexity of mind thou art to feele in that passage, not so much for that thou art to leaue the beloued company and society of thy body, & other things which thou didst willingly enioy, as for to see and vnderstand that the dreadfull houre of account, and finall sentence doth approach, the which shalbe according to thy works, either of eternall saluation or damnation, to enioy for euer God Almighty, or to burne for all eternity in hell fire.

Gather hence a great feare and
terroure

Exercises. (Lib. I. Medit. IIT.) 89
terror, calling to mind the insupportable paines and trauailes that thy body and soule are to endure in the houre of death, and withall a liuely desire neuer more to forget the same whylest thou liuest. Reprehend and condemne thy carelesenes: demand oftentimes of thy selfe, How, if I meane to dye well, do I not liue well? For it is a Law common and ordinary, that he that liueth well, dyeth well, & he that liueth ill, dyeth also ill. Craue of thy Blessed Saviour, that by his most holy death, he will vouchsafe to giue thee also a good & happy passage.

THE IIII. MEDITATION.

Of the particuler Iudgement.

THE Preparatory Prayer as before. The composition of place shalbe, to imagine Christ our Saviour as the soueraigne Iudge, seated on a Throne of Maiesty ready to iudge thy soule, which is accompanied with thy good and bad deedes,
and

and that on either side of thee stand thy good and bad Angell, expecting whose prey thou shalt be.

The Petition shalbe to beseech our Lord God, that he will vouchsafe to shew thee his goodnes & clemency, vsing toward thee not Iustice, but Mercy, seeing he is (as S. Paul saith) the Father of Mercies.

THE I. POINT.

TO consider the time and place, wherein the particuler Iudgment of euery one is to be, to wit, the very instant of death, at the point when the soule shall leaue the body despoiled of all the good it had, and in that very time & moment the whole iudgement shalbe concluded, the sentence giuen and executed.

Ponder, how much it behooueth thee to haue alwaies before thy eyes this houre and moment, as which is to be a beginning of thy eternall good, or euill. For in euery moment of these thou maist merit or demerit either life or death, which is to endure for euer. The place of this iudgement shalbe wheresoeuer death shall

Exercises. (Lib I. Medit. IIIT) 91
shall first arrest thee, on the land, or
on the sea, in thy chamber, or in the
street, in thy bed, or on the way: for
as this soueraigne Iudge hath power
and iurisdiction in every place, so in
all places he hath this Tribunall, and
maketh his iudgement: that in every
place thou mayest feare, because thou
knowest not whether that shalbe the
place of thy Iudgement. Out of which
thou art to draw a great feare of of-
fending God in any place where he
may iudge thee.

THE 2. POINT.

TO consider, the most rigorous ex-
amen whereunto the Iudge shall
call thee, seeing it to be vniuersall
of all thinges whatsoever, charging
thee withall thy sinnes, of deedes,
words, and thoughts, even of those
which thou hast idly done or spoken,
though thou shouldst haue quite for-
gotten them: & this accusation shall
be so cleare & euident, as no manner
of doubt may be made thereof. See-
ing therefore thy selfe compassed about
with so many anguishes and straits,
what canst thou doe but say with the
Prophet.

Prophet: The panges of death haue enuironed me, and the sorrowes of hel haue compassed me round about

Ponder, the affliction, paine, & sorrow wherein thy poore soule shall find it selfe at so strait and rigorous an examination, in which it is to giue an account of vvhatsocuer it hath fraudulently taken, euen of a pin, or tagge of a point. There thou shalt be asked account of thy life, thy goods, and family, of the inspirations of God, and aboue all, of the most precious bloud of Christ, and vse of the holy Sacraments.

Gather hence a great desire from this day forward to examine thy conscience with the greatest severity thou canst, chastising thy selfe rigorously for the faultes thou shalt find, though they seeme but little. Sith he that is afterwards to examine and iudge thee, is God, who seeth more then thou art able to see. Beseech him, that he will not enter into iudgement with thee, because no man liuing (as his holy Prophet testifyeth) shall be iustified in his sight.

THE 3. POINT.

TO consider, how sad and sorrowfull thy soule will be at the departing from thy body, into which God hath infused it, & wherewith it hath liued in so strait a band of loue and amity: For it shall be scarce out of the body, when as troupes of diuells will straight encounter it, citing it forthwith to appeare in iudgment, before the tribunall seate of God.

Ponder, the terrours and feares which then will beset it on euery side, how then it shall feele true sorrow and paynes, which in comparison of those it hath sustained in this life, through other wise great, shall seeme as it were painted. What griefe shall it haue, when it shall perceiue that there is no more appealing from the finall sentence which the supreme Iudge shall pronounce? How will it feare to know whether it be in Gods fauour or no? For of the sinnes it hath committed, it is certaine, but not of true repentance for them. And if then the mercy of God should leaue thee

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thee, what wouldst thou doe (poore
silly soule) environed with so many
rauenous wolues, desirous to swal-
low thee vp at one morsell?

Hence raise in thy selfe a great
desire, to gaine by some speciall ser-
uice and endeauour the friendship of
thy iudge, and to fulfill in all things
his most holy will, obeying him, res-
pecting him, fearing him, and most
heartily louing him, and finally re-
presenting vnto him his manifold
merits, that therby, & by thine owne
good workes, the sentence may be
giuen, not against thee, but in thy
fauour: for thereon dependeth thy
eternall weale or woe.

THE 4. POINT.

TO consider, how strait the Pro-
cesse of this iudgement shalbe,
how vpright the iudge, how busy
and sollicitous thy accusers, how few
thy patrons and defenders, For then
those things which most thou louest,
and for which thou didst most, and
which as it seemeth should most as-
sist and ayde thee, will not only not
help thee, but rather will entangle

Exercises. (Lib. I. Medit. IIII.) 95
and put thee in greater straits.

Ponder how that thing which faire Absolom did most loue and esteeme, to wit, his haire (as the Holy Scripture recounteth) Almighty God by iust iudgment ordained to be the cause and instrument of his death: Euen so it will befall thee if thou be bad, that the thinges which in thy life time thou most regardedst, and by inducement whereof thou offendedst God, the very same will then plead most stily against thee, and make thy case more doubtfull, and cause thee greater torment: so thy goods, honours, delights and pleasures which were thy Idols in thy lifetime, shall there be executioners and shall torment thee most cruelly, being a meanes of thy perdition.

Gather hence a great desire that God will please to illuminate thine eyes, that thou sleep not in death at any time, and least thine enemy say: I haue preuayled against him. Beseech Christ our Saniour, as he is a most mercifull Iudge, that when he shall come to iudge, he condemne

A Mannall of spirituall
 demne thee not, nor deliuer thee in
 to the bloudy clawes of those most
 fierce lyons, which rage for hunger,
 and are at all times ready to denoure
 thee.

THE V. MEDITATION.

Of the body after death.

THE Preparatory Prayer as the
 first. The composition of place
 shall be to behold thy selfe with
 the eyes of thy soule, dead and
 shrowded in a sheet, lying in some
 Hall or chamber vpon a cloath or
 couerlet, alone without company,
 thy body couered with a blacke
 hearse, and thereon a Crucifixe ly-
 ing, with two candles on either side.

The Petition shalbe to ask
 light of our Lord to make no recko-
 ning at all of whatsoeuer is in this life,
 but only of his grace.

THE I. POINT.

TO cōsider, how thy body as soone
 as thou hast giuen vp thy Ghost,
 will remayne without life, sense, or
 motion, like vnto a block, all pale, dis-
 figured

figured, foule, cold, horrible, and
sinking, and finally in such a shape
as every one will fly from it.

Ponder, what is the end of all
beauty, estimation, honour, and de-
light of the flesh; & how little what-
soever thou hast enjoyed hitherto,
will then pleasure thee: for he who
a little before pleased the eye of the
beholder with his beauty and come-
lines, now causeth horror & dread
unto all that looke upon him.

Procure hence a great desire of
chastising thy said body, and mort-
fying thy selfe: for pamper it neuer
so much, yet will it still remaine flesh,
and what is flesh, but as saith the
holy Prophet I say) a little grasse &
what is the glory thereof, but as the
flower of the field, that fadeth and
withereth away with a blast? And
seeing that this thou art, and in this
thou art to end, it behooveth thee to
carry thy selfe as one dead to the
world, & to all that is flesh & bloud.

THE 1. POINT.

TO consider, how thy body shall
depart this world bound hand &

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foote, not richely adorned with gor-
geous and precious garments, but
clad in a poore shroud, made of an
old sheet, or some rent and patch ha-
bit: the house, chamber, and bed
that they will allot it, shalbe the hard
earth, and a narrow pit of seauen foot
long, and three foot broad, and with
this it shall, and must rest contented,
who through meere vanity and pride
(as another Alexander the great) the
whole world could scarce containe
before.

Ponder, how the hard ground
shall succeed in place of a soft bed,
a poore shroud in lieu of precious &
rich apparell, sterich and rottenes
for the fragrant smells and sweet o-
lours, wormes for delicacies and
pleasures, who shall gnaw and con-
sume that belly which before thou
heldest for thy God.

Reape hence great confusion &
shame for thy vanity and sensuality
in desiring costly apparell soft bed-
ding, and large habitation, encour-
ging thy selfe to mortify thy over-
great lauishenes heerin, and beare pa-
tiently

tiently whatsoever vwant of these things, or whatsoever is not such, or so good as thou couldest wish, sith what thou hast at this present, how little soeuer it be: is very much and very large, compared with that which expecteth thee, and art to haue heer-
after.

THE 3. POINT.

TO consider, the iourney of thy body towards the graue, and the company that shall carry thee to be buried, how thou shalt be borne vpo a beare, on other mens shoulders vnto the Church, some weeping, others singing.

Ponder first, that he who but a while before strutted vp & downe the streets, looking on every side, & entred into the Church, registering euery thing that passed therein, goeth now vpon other mens feet, blind, deafe, & dumbe. For then although thou hast eyes, eares, and tongue, yet shalt thou neither, see, heare nor speake, because thou art dead.

Ponder secondly, how after the Office of the dead being ended,

E s

they

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they will cast thee into thy graue, and
couer thee with earth, least the people
should see thy filth & putrefaction,
where the greatest benefit any friend
thou then hast can do thee, shalbe to
honour thee with casting vpon thee
a handfull thereof. Why therefore
art thou so desirous of abundance
in this life, sith at that houre so little
will content thee?

Hence thou maist gather, that
thou art not to make any account of
the vaine honours of this life, but
deeply to humble thy selfe, and in
thine ovyne estimation to put thy
selfe vnder the feete of all, sith thou
art to be layd vnder the feete of the
poore man that shall bury thee, vwho
will not stricke to trample and tread
vpon thee, and deale roughly vwith
thee, yea and to bruse thy head with
his spade or mattock. Learne by this
not to contemne the poore, & little
ones, seing in thy death thou shalt
soone be equall with them.

THE 4. POINT.

TO consider thy body in the gra-
ue, couered with earth, and vpon

Exercises. (Lib. I. Medit. V.) 101

it a heavy stone, corrupted, consumed, and brought to naught, yea made food for wormes, who before didst hunt after all kind of dainty & saucy morsels, sweet musicke, pleasant odours, and beautifull aspects: be all this shalbe vnto thee, as if it were not, having lost the instruments and organs whereby thou mightest enjoy them.

Ponder, what profit rotten hands doe now reap of thy riches so greedily sought and hoarded vp to death? What fruit doe thine eyes now enjoy of all the vanities which they haue beheld? what vvil all thy delicacies provided for thy tast then while thee? of what continuance haue those castles of aire been framed in that thy head? what end haue all those gusts and pleasures had, procured by so heynous sinnes vnto thy stretched body? And turning thy reach vnto thy soule, say: Looke and consider well, what will be the end of this flesh thou now hast. Consider vvhome thou cherishest, whome thou now adorest, O mis-

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rable wretch that I am, wherefore are
all these riches, if I am to become so
naked heere? For what purpose are
these deckings and braueries I be-
ing to remaine at last so vgly & foule?
To what end are these delicacies and
banquettings, if so soone after I am to
be food for wormes?

Gather hence desires that God
our Lord would illuminate & cleare
the eyes of thy poore soule with his
soueraigne light, that it may behold
the wretched end of thy miserable
body, and contemne that which is
present, at the inward sight of that
which is to come.

THE VI. MEDITATION.

Of the Generall Iudgement.

The Preparatory Prayer as the
first, The Composition of place
shalbe, to imagine a great and
spacious field, and therein all the
People that haue beene from the be-
ginning of the world: in the midst
whereof is erected a Tribunall, or
Throne

Throne made of a most excellent & bright shining cloud, and thereon a seate or chaire of Estate and Maiesty, where Christ our Saviour is to sit, & to iudge all mankind.

The petition shalbe to craue of Almighty God, grace to apprehend and feele now, that which thou art then to see, endeavoring, that since thou art one of those which are to be there called, thou maist also be of the elect.

THE I. POINT.

TO consider, the great and fearfull signes, which shalbe in all creatures at the day of Iudgement. For as Christ our Lord saith, the Sunne shalbe darkened, the Moone shalbe turned into bloud, the starres shall fall from heauen, and the sea shalbe troubled. Finally the dread and horroure which then shall possesse the hearts of men shalbe so great, that they shall not find any place or corner secure wherein to hide themselves, whereupon they will all waxe pale, dry, & wither away for feare, and become as it were a lively picture of death it

Ponder, that if when any great tempest doth arise on the sea, or any boysterous whistle-wind or earthquake on the land, men fall into a maze, and are astonished, voyd and destitute of all strength and counsaile, what will they doe when the sea and the aire, when heauen & earth shall be turned vpside downe? Who will haue lift to eate? who will sleepe? who will be able to take one sole moment of rest amidst so great perturbation of all things?

Gather hence a great feare of Almighty God, and detestation of thy finnes, that obtaining pardon of them thou maist be freed from all these euills, which are to come as tokens & fore-runners of Gods wrath and indignation: and that he graunt thee through his mercy a good and secure conscience, since the day of thy Redemption doth approach, the end of thy labours, & beginning of thy euerlasting repose.

THE
end of the first part of the
manuell of spirituall selfe.

THE 2. POINT.

TO consider, how the last day being now come, an Archangel with a fearefull voice, in manner of a trumpet, shall summon all the dead to Iudgement. And in a moment all, both good and bad, shall rise againe with their proper bodies which they liued in beere on earth, and come together into the valley of Iosaphat, there to attend the Iudge that is to iudge them.

Ponder, the sorrowes & paines which the damned will feelee vwhen their soules brought out of hell, shall be againe conioyned with their bodies: vwhat vwill they say vnto one another, hauing been Authours and causes of ech others torments and miseries? O with vwhat curses vwill they vpbraid one another, being then to be linked together, to be ech others executioners? Contrariwise, how great content shall the soule of the iust receaue at the good company of the body, which whilest they liued together on earth, was a mean and help whereby she might suffer

790001 E, some-

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somewhat for the loue of God . O
what vvelcome and blessings vwill
they wish one to another, seeing that
the Iudge who is to iudge their cause
is their Friend , and will now bestow
vpon them the crowne and reward
of their seruice .

Out of which thou maist ga-
ther seruient desires and purposes not
to liue any more negligently & care-
les of thy saluation , but comparing
that which shall happen to the good ,
with what shall befall the euill , to
choose in this life , that which most
will help thee , to rise againe vvith
Christ , to thy euerlasting blisse and
happines .

THE 3. POINT.

TO consider , how all being now
fulfilled, Christ our Saviour shall
truely and really descend from hea-
uen with most soueraigne Maiesty,
environed with an whole army of
Saints and heavenly spirits , and ap-
proaching to the afore mentioned
Throne, shall command the Angells
to separate & denide the good from
the bad.

Ponder

Ponder, how great the griefe and rage of the bad wilbe, who were so much honoured in this life, when they will see themselves on the left hand of God, in such extremity of basenes, cast off, and set at naught by his diuine Maiesty. What inward feeling and sorrow will they haue, seeing the iust, whole life they esteemed madnes, and their end without honour, accounted now among the children of God, for to be eternally honoured and rewarded. And on the other side what ioy and content will there be among the good, when they shall see themselves by meanes of their humility placed on the right hand of Almighty God, singularly honoured and exalted.

Gather heerence, not to make any account of the right or left hand in this world, that choosing in this life the lowest place amongst men, thou mayst merit in the day of Iudgment to sit on high with God and his Angels.

TO consider, how all the signes of the wicked, even of their most hidden and secret thoughts, and the vertues and good workes of the iust, being layd open to the view of the whole world, the Iudge will pronounce the sentence. And beginning with the good, will say with a gentle and amiable countenance: Come yee blessed of my Father, possesse yee the Kingdome which I haue prepared for you. And to the wicked with an angry and seuerer looke: Depart from me, you cursed, into fire euerlasting.

Ponder, these two contrary ends: he calleth the iust vnto him as if he should say: Seeing yee haue embraced the Crosse, and Mortification to follow me, come and receaue the reward which is due vnto you, and take possession thereof with eternall rest. And to the wicked he will say: Seeing for your sake I receaued these wounds, and haue inuited you with pardon, and you haue not accepted thereof, refusing to receaue me, therefore

Exercises. (Lib. I. Med. VI.) 109
fore depart from out of my sight.
But whither, O Saviour; dost thou
cast them? To the everlasting tor-
ments of Hell.

Hence thou mayst perceive
how much it behooveth thee, to re-
gard how thou liuest, and with what
care and vigilancy thou art to watch
ouer thy selfe at all times, seeing all
thy workes, both thy good & bad,
are to be strictly examined and iud-
ged.

THE VII. MEDITATION

Of Hell.

THE Preparatory Prayer shall
be as before. The Compositiō
of place shalbe, to imagine in
the hart or center of the earth, a huge
pit, and most darke caue, full of ter-
rible fire, where neere at hand thou
mayst behold what passeth amongst
those innumerable soules, which are
there tormented by the Diuell.

The Petition shalbe to beseech
our Saviour, that he will enkindle in
thy

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thy soule a great feare, and horrow
of euerlasting paines, that thou maist
escape so hideous, and so terrible a
place.

THE 1. POINT.

TO consider, the dreadfullnes of
this pit, and dungeon of Hell,
which is all obscure & full of darkne-
nes, whither neuer entreth any light
of the Sunne, and the fire which is
there, giueth no light at all, but only
such as serueth for the greater paine
and torment of those who there doe
suffer, being swallowed vp and plunge-
d in most grieuous paines & tor-
ments.

Ponder how, if thou canst not
for the space of one only houre, en-
dure the darkenes of a dungeon: if
thou darest not touch for a litle while
the light fire of a burning candle,
how shalt thou be able to lye in a bed
of perpetuall flames, shut vp and
compassed round about vvith those
Fire-brands of hell, both in soule
and body, and that for all eternity?

Gather hence, how great the
malice and heynousnes of one only
mortall

Exercises. (Lib. I. Med. VII.) 118
mortall sinne is : for which Almighty
God (being so mercyfull as he is)
doth punish so many soules with so
grievous torments, because they re-
fused to suffer something in this life
for their sinnes, hazarding thereby
themselves to sustaine so long and
grievous paines in so vnfortunate &
accursed place.

THE 1. POINT.

TO consider the company which
these damned soules shall haue in
that hideous durgeon. For though
they haue beene Emperours, Kings,
& Lords of the World, yet shall not
any one friend of theirs now bewaile
or lament this their miserable estate,
not any one be found to comfort
them, not any vassall or saythfull ser-
uant to attend vpon them, but their
mortall enemyes, abhorring, dete-
sting and raging against them, full
of wrath, impatience, and enuy. All
these things shall cause new torments
and paines vnto them, the which shall
be also much augmented and increa-
sed with the horrible sight of the Di-
uells themselves.

Ponder, what a torment it will be vnto them to liue, or rather more truly to dy, amongst such cruell enemies, which long to drinke their very blood. How much more excessive will their paines and griefes be, when they shall perceauē with how small, and short labour they might haue escaped so long, and so intollerable torments, vvhich now they must abide without all hope of the least refreshing, or ceasing, and in comparison vvhich of the torments and paines of this life, seeme rather painted, then true torments indeed.

Gather hence a great feare of prouoking and enkindling Gods wrath against thee, and desire to establish friendship in his loue & charity, louing him aboue all things, & maintaining true peace with all mē, that thou mayst be deliuered from the wicked company of so many reprobate & damned persons.

THE 3. POINT.

TO consider the grievousnesse of payns of the senses, wherewith the damned

damned shall be tormented : for as the sinner hath offended God by all his senses, so shall he be punished in them all.

Ponder, how the carnall and dishonest eyes shall be tormented with horrible and dreadful shapes and visions : The eares with wofull lamentings, howlings, and blaphemies against God, and his Saints : The smelling, with the intollerable stench that shall proceed from the place it selfe, & from the bodies of the damned, a torment not possible to be endured : The tast with gall and such like better drinckes which shall be given them. Finally, they shall have heaped vpon them all manner of paynes & torments, as of the head, the stomacke, the sides, the hart, and all other griefes whatsoever are wont to torment vs heere in this life.

And besides this, vpon euery one of the damned, shall be inflicted other particuier punishments, contrary to the vices vwhereunto they gaue themselves in their life time. The glutton shall be tormented with
hunger

hunger more then dogs. The drunkard with vnſatiable thirst. Those that were ouer curious in trimming and setting themselves forth in silkes, fine linnen & gallantry, shall there be cloathed from top to toe in frying pitch and brimstone, which shall intollerably torment, but not consume them.

Hence it is good, thou raise in thy selfe a great courage and vigour of mind to contemne all the pleasures & delights of this life: seing they are the cause of these torments, standing in feare of that sentence which sayth: As much as he hath gloryed himselfe, and hath beene in delicacies, so much giue him torment and mourning.

THE 4. POINT:

TO consider that the paine whereof we haue hitherto spoken, is not the most terrible of those which the damned are to sustaine: for there is another without comparison greater, which Deuines call, Of losse. and consisteth in being banished for euer from the sight of Almighty God.

Ponder

Ponder, how that this payne alone shall torment the soule, more then all the rest together doe torment the bodies of the damned: for since God is an infinite good, and the greatest of all goods, it is manifest that to be deprived forever thereof, is an infinite euill, and greatest of all euills. And so euery one shall curse his vnhappy state and misfortunate birth, gnawing and pulling in peeces his owne flesh, and renting his very bowells, and raging with fury and rancour shall turne himselfe against Almighty God, not ceasing to curse and blaspheme his holy Name, because he tormenteth him, and by his supreme power and authority, detayneth him plunged and overwhelmed in that bottomles pit of fire, enclosed and shut vp on euery side, and this not for one day, moneth, or years or age only, but for all eternity.

Heere mayst thou moue in thy selfe a great affection & desire to feare God, and abhorre thy siones: for by them thou hast deserued already to be cast into these most grievous paines

IN 6 A Manerall of spirituell
of hell : where many others be for
fewer and lighter sinnes then those
which thou hast committed against
God. Shew thy selfe therefore grate-
full, and serue him hartily, seeing
without any merit of thine, he hath
set thee in the way of saluatiō, if thou
wilt thy selfe.

THE VIII. MEDITATION.

Of the glory of Heaven.

THE Preparatory prayer as the
former. The Composition of
place shalbe, to behold with
the eye of thy soule, that Celestiall
Court, replenished with whole Ar-
mies & Quiers of Soueraigne Spirits
and Saints, adorning and beautifying
it, and the Holy of Holyes seated in
the midst of them with infinite glo-
ry and Maiesty.

The Petition shalbe, to be-
seech our Lord God, that seeing he
hath vouchsafed to create thee to en-
ioy him, and so holy a society in that
heauenly

heavenly Court, he will giue thee grace to liue in such sort, that departing out of this vale of teares and misery, thou mayst truely see and enioy the same everlastingly.

THE 1. POINT.

TO consider, the excellency, and the beauty of that glory, and of that spacious, rich, and most fruitfull and pleasant land of Promise. The length of the Eternity thereof, the greatnes of Riches, the seruice of their tables, the disposition and order of those which serue, the diuersity of their liueries, and finally the policy, gouernement, & glory of that noble City.

Ponder, how our Lord God, though he be so bountifull and liberall as he is, notwithstanding to make thee a way into this his glory & paradise of delights, he was not content with any lesser price, after sinne committed, then of the most precious bloud and death of his only Sonne Iesus. So that, it was necessary, that God should dye to make thee partaker of that heavenly life, and that

he

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he should endure griefes, paines, and
sorrows, that thou mightest live in
perpetuall ioy, and contentment.
And finally, that God should be nay-
led on a Crosse betwixt two theeues,
that man might be placed among the
blessed Quiers of Angells.

Ponder furthermore, vvhhat,
and how great, that good is, vvhich
that it might be bestowed vpon thee,
it vvas necessary that God should
sweat so many streames of bloud, be
taken prisoner by his enemyes, whip-
ped, spit vpon, buffeted, and han-
ged vpon a Crosse.

Gather hence a great estimati-
on of this glory, and an earnest desire
to enioy the habitation of so soueraigne
a Citty, and to walke the pathes
and streets thereof, that animated with
this consideration, thou maist endure
with pleasure and delight whatsoe-
uer paines and difficulties may oc-
cur, for the attaining of so great a
good, remembering what Christ our
Saviour performed and suffered in
the whole course of his life, least thou
shouldst loose the same.

THE 2. POINT.

TO consider, that Almighty God did not prepare this house and pallace for his honour alone, but for the honour and glory also of all his elect, fulfilling that which himselfe said: I honour and gloryfy those, who honour and glorify me. And not content with this, he doth, and will glorify, not only the soules, but also to bodies of his elect, allotting them a place in that his Royall Pallace.

Ponder, that it is the will of the Father of Mercyes, that the flesh vvhich deserued rather to lye like a brute beast in a stable, be placed and glorified amongst the Angells in Heaven: that as it hath holpen to carry the burden, it be also partaker of the glory, enioying the same in all the senses of the body, which then shalbe more pure and perfect then euer before: for every one of them shall haue their speciall delight and glory, as the senses of the reprobate in hell, shall haue particuler paine & griefe.

Gather hencee fervent desires to mortify thy senses, taking hence forward particuler care in the guard therof, seeing that for the paines which last but a small while in this life, thou shalt be rewarded & crowned with that immensity of eternall glory, without measure, or end of so great ioyes.

THE I. POINT.

TO consider the content vvhich thou shalt receaue of that heavenly Society and company of Saints, & especially of the Saint of Saints Christ Iesus our Lord, and at the glory and beauty of his sacred body which was before so much disfigured vpon the Crosse for thee,

Ponder, that notwithstanding the multitude of the blessed be innumerable, yet there is not any disorder or confusion among them, but most perfect peace and vnion, because the vertue of love and charity is there obserued in the highest degree, they being more perfectly vnited among themselves, then the parts of one and the selfe same body,

Exercises. (Lib. 1. Medit. VIII.) 111
one with another, according to that
which our Saviour demanded of his
Father, saying: I pray thee (Father)
that they may be one (by loue) as
we also are one (by Nature.)

Ponder furthermore, that al-
though so infinite number of heades
be adorned with most precious
cownes, and euery one with a scop-
ter in his hand, all notwithstanding
are content with that they haue, and
no one enuieth at another, because
that Kingdome is so great and so ca-
pable, and their iurisdiction so am-
ple and large, as there is most abun-
dantly and completely inough for all.

Hence raise in thy selfe great
ioy with a burning desire to appeare
in the presence of thy Saviour, to be-
hold his most singular beauty, and to
enioy that glorious cōtenance, vpon
whome the Angells desire to looke:
for if thou on thy part be not backe-
ward in his seruice, he doubtles will
be large and bountifull in graunting
thee these fauours and benefices,
manifesting vnto thee his infinite
glory and beauty, together with the
glory

A Manuall of spirituall
glory of all those blessed Saints and
heavenly Courtiers. Let therefore
thy vvorkes be such as thou maist
deserue to be one of the number of so
holy a company, and to liue ever la-
stingly with those beloued children
of almighty God.

THE 4. POINT.

TO consider the wonderfull and
excessiue ioy which the soules of
the blessed will receaue at the cleare
sight of Almighty God, wherein confi-
steth the essentiall glory of the Saints.

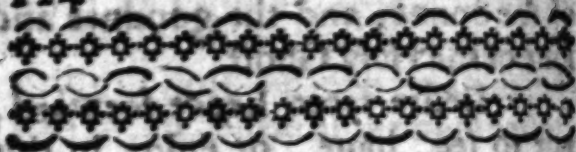
Ponder, how the only sight of
that diuine countenance shall suffice
to giue perfect contentment to all
those blessed soules: for if the things
of this world delight vs so much, how
much will that infinite goodnes de-
light vs, which containeth in it selfe
the perfection and summe of all that
is good? And if the sight of the crea-
tures alone be there so glorious, what
shall it be to see that face, and that
beauty, in whome all graces and be-
auties doe shine? beholding once the
mystery of the most blessed Trinity
the glory of the Father, the wisdom

Exercises. (Lib. I. Med. VIII.) 123
of the Sonne, and the goodnes and
loue of the Holy Ghost.

Desire from hence forward,
not to see, haue, or enioy in this
world any quiet, ease, riches, or con-
tent, in which thy affection may rest,
but only in Almighty God, & being
most willing to depart from all earth-
ly comfort, that thou mayst not be
deprived of so diuine a sight, and so
soueraigne a good, as is our God,
saying with the holy Prophet: One
thing I haue asked our Lord, this will
I seeke: That I may dwell in the
house of our Lord all the dayes of
my life, that is, for all eternity.

F.

THE



THE
SECOND BOOKE
OF MEDITATIONS
appertaining to the Illumi-
native way.

What is the Illuminative Way.

THOSE who be already iustified, & be desirous to go forward in that which they have begun, & so gaine true and solide vertues, increasing dayly therein, must walke this second way, commonly called the Illuminative Way. The end of which way is to illuminate the soule with the light of sundry trutbes and vertues, & with lively and effectuall desires of know-
ing

ing God, and to vnite himselfe with him, exercising himselfe in the considerations of the diuine Mysteries of the life and death of our B. Saviour: for by meditating of these, and by carrying them alwayes in his hart he shall stir vp and enkindle in himselfe, motions of deuotion, proper and peculiar to this way, to wit, loue and desire of the vertues of Humility, Patience, Chastity, Obedience, Pouerty of spirit, Charity & the like. For to what vertue can any one be inclined, wherof he may not find in the life and death of our Saviour innumeraillous examples, it being as it were a royall table, or banquet furnished with all sorts of meates, a paradise full of all delights, a garden set forth with all manner of flowers, a market abounding with all things, and as it were a spirituall Faire replenished with all good things that we can wish for, as in this second booke shalbe seene.

An Aduertisement.

It seemeth vnto me conuenient for the better obseruing of our in-

sended breuity, not to treat from hence forward in the ensuing Meditations, of the Preparatory Prayer, of the composition of Place, or of the Petition, since it wil suffice to haue done it in all the Meditations of the first Booke, of which euery one may make his benefit, and haue a generall knowledge & light inough to make alwaies the sayd three thinges, according as the subiects of the Meditation shall require: for more perspicuity whereof let vs put an example or two.

Will you meditate vpon the Birth of our Sauour Christ, or on the pennance which he did in the desert &c. In the former the composition of place may be as followeth.

Imagine that you see with the eyes of consideration, as it were a house or cottage vnhabitable, forsaken of all, open on euery side, full of cobwebes and filth, exposed vnto the wind and snowy weather, and in a corner therof on the ground, vpon a little straw the only begotten Sonne of Almighty God, Iesus Christ our Lord

Lord , crying like a little infant , trembling and quaking for cold , the most Blessed Virgin our Lady , -and her Spouse S. Ioseph full of deuotion , admiration , and astonishment , adoring him on their knees .

Let thy Petition be , to obtaine grace of his maiesty , to performe the like with them , and to know , serue , and be gratefull for the fauours and benefits he commeth to bestow vpon thee , thou being so vnworthy of them .

In the Meditation of the desert , the composition of the place may be made thus : Behold with the interior sight of thy soule , Iesus Christ our Lord , all alone in a desert , compassed with high mountaines , and craggy rocks , doing for the space of forty dayes hard and rigorous penance , not eating any thing at all , enuironed with the fierce and wild beastes of the woods , cast vpon the ground vnder a hedge , or at the foot of some tree (for such was his shelter and place of repose) treating day and night with his Eternall Father about
thy

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thy saluation.

The Petition shalbe, that his
Maiesly will vouchsafe to doe thee so
great a fauour as thou maist serue &
accompany him in that desert & will-
dernes: for such holy company wilbe
to thee a paradise and glory.

And after this manner thou
mayst alwayes make in the begin-
ning and entrance of thy Prayer, the
Composition of place, and Petition,
according as the passage or Mystery
which thou dost meditate, shall re-
quire, humbly craving ayd, and fa-
uour of the holy Ghost, who (as a
most excellent maister of spirit) will
teach thee far better, then I can.

But one thing is specially to be
noted, that when thou art to make
the Composition of place in some
passage or Mystery of Christ, either
newly borne, or bound to the pillar,
or nayled to the crosse, thou must not
imagine as though it happened a far
off, in Bethelem, or in Ierusalem, a
thousand, and so many yeares since,
for this doth weary the imagination,
and is not of so much force to moue:

But

But rather imagine those things, as if they were present, and even now did passe before thyne eyes: seeing and beholding with the eyes of thy soule the infant Iesus weeping and crying in the cradle or manger. And as it were heare the strokes of whips, and knocking of the nailes, whereby thou shalt both pray with more facility, swetnes, attention, and deuotion, and be moued more & reap more abundant fruite and profit thereof.

THE I. MEDITATION.

Of the Conception of our B. Lady.

THE I. POINT.

TO consider, and with the eyes of thy vnderstanding to behold the three diuine Persons, Father, Sonne, and Holy Ghost, in the Throne of their glory and Maiesty, (in whose presence do assist an innumerable number of Angells) ordaining and decreeing in that supreme Councell, that seeing the ruine and
E, perdition

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perdition of mankind, and the forgetfullnes of their eternall weale and saluation, was so great, to redresse the damage and vniuersall hurt, the second person of the most B. Trinity the only begotten Sonne of the Eternall Father, should become Man to redeeme vs.

Ponder, the excessiue loue which did burne and inflame his diuine breast, for hauing many other meanes to redeeme thee, which would haue cost him farre lesse, he would notwithstanding make choice of no other, but of that which should cost him most of all, the more to declare his vnspeakable loue towards thee, making himselfe Man, that he might be more humbled therby, and inuesting himselfe with the basenes of thy flesh, to communicate vnto thee his greatnesse: he that was before impassible, became mortall, he that was Eternall, temporall, and of a Lord, a slaue, of the king of heauen, a worne and reproach of the earth.

Hence thou mayst gather the
Great longing desire our good Lord
had

had of thy saluation, seeing he would vndertake so much for thee, for thy soules health. Stir thou vp likewise in thy selfe feruent desires of humiliation, the better to serue him, for that he so hūbled himself to redeem thee.

THE 2. POINT.

TO consider, how Almighty God hauing determined to make himselfe Man, and to be borne of a Mother, as other men are, ordayned that his holy spirit should begin to build the house, wherein he vvas to dwell, creating the sacred Virgin our B. Lady, pure, and without spot or blemish, free from all stayne of sinne, originall or Actuell. And certainly it was meete that such a priuiledge should be graunted her, in whome God was to lodge and dwell as in his holy Temple.

Ponder, that as all our hurt and perdition entred into the world by a man and woman, God in like manner would that our redemption should haue beginning by another man, and another women. And as

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death entred into the world by Adam
and Eue when they sinned: so the
life of grace should enter by Iesus &
Mary which neuer sinned, vnto
whome men should repayre for re-
medy of their wants, with like con-
fidence as they would haue recourse
to their owne Father and Mother.

h^o Gather hence, an earnest desire
of the loue of God, who by such
meanes and remedies, vouchsafed
to restore thee vnto his grace, and
friendship, making thee (as S. Paul
saith) his child & member of Christ,
and heire of heauen. Acknowledge
the good thou hast receiued of him,
and be thankfull for so great a be-
nefit: behaue thy selfe with all humi-
lity and subiection towards thy Pa-
rents and Superiours, sith he, who
was supreme and absolute Lord of al
things, did subiect himselfe & obey
his creatures with so great an exam-
ple of humility.

THE 3. POINT.

TO consider, howv in the very in-
stant that God created the soule
of the Blessed Virgin Mary, forming
there

therewith that little and tender body of hers, in the wombe of her Mother Saint Anne, in that very moment he did also enrich and beautify it with his soueraigne grace, sanctifying her from the very instant of her Conception, & preserving her from originall sinne, which as being the daughter of the terrestriall and sinfull Adam, she was naturally to haue incurred.

Ponder, how great a glory and how singular an ornament it is to all mankind, that a pure creature, being naturally conceived of a man & woman, should be so highly advanced and adorned, with such plenty of grace, and chosen of God as a most precious vessell, wherein to place and bestow all those his diuine and soueraigne treasures, which was fit she should haue, who was predestinated to be the Mother of God, & to crush the Head of the infernall Serpent.

Invite the blessed Angells, the Heauens, the Earth, and all Creatures to the prayse of our Lord God, for so singular a fauour bestowed on the Blessed Virgin, and in her vpon all the
world

world. For that he chose her to be his Mother, whereby she is also made thy Mother, and Advocate for all sinners, by whome thou, and we all find accessse to the Throne of his infinite mercy: for none hath beene truly and sincerely deuout vnto her who hath not at last arriued at the port of euerlasting blisse.

THE 4. POINT

TO consider, how Almighty God hauing created this glorious Virgin, besides that first grace (above mentioned), of preserving her from sinne, and sanctifying her soule, he did both then, and afterward from time to time endue her with new prerogatiues of singular priuiledges, giuing her from thence forward the title & claime to the dignity of Mother of God, to which dignity in due time he intended to aduance her.

Secondly, graunting her that she should feele no kind of bad inclination, or disordered appetite. Thirdly confirming her in grace in such a singular manner, as in seauenty and so many yeares which she liued, she neuer

Exercises. (Lib. II. Medit. II.) 139
neuer committed any mortall sinne,
not so much as in thought. Fourthly
preserving her also from all veniall
sinne, a thing wonderfull aboue all
wonders. Fifthly causing her to con-
cieue the Sonne of God by vertue of
the holy Ghost, and bring him forth
without any paine at all, or detri-
ment of her Virginall purity &c.

Ponder, how conuenient it was
that Almighty God should exalt and
honour with all these graces and pri-
uiledges, and many more, this most
pure Virgin. For it is his generall cu-
stome and manner of proceeding to
make thinges proportionable to the
end for vvhich he createth them;
Wherefore our Blessed Lady being
chosen to the highest dignity that can
be imagined, next to the humanity
of the Sonne of God, to wit, to be
his Mother, there were also graunted
her the greatest graces and priuiled-
ges, the greatest sanctity and perfecti-
on, next after him.

Reioyce and hartily be glad of
the infinite and soueraigne fauours
which God hath bestowed vpon this
Blessed

Blessed Vitgin. Inuite the Angells,
that after wardes adored the Sonne of
God, when he entred into the world
to come now with al ioy and gladnes
to reuerence her that is to be the
Mother of God, and their heavenly
Queene. And ioyning thy selfe with
them, salute her in the wombe of her
Mother with the wordes which after
were spoken vnto her by the Angell
Gabriell: Hayle, full of grace, our
Lord is with thee. Beseech him also
O Blessed Lady, that he will likewise
be with me, to purify my soule, bridle
my flesh, and replenish me with his
grace and vertues.

THE II. MEDITATION.

*Of the Natiuity of our Blessed Lady,
and her Presentation in the Temple.*

THE I. POINT.

TO consider, how the vvhole
world being before ouerwhel-
med with darkenesse and igno-
rance, couered with an obscure and
fearfull night, at the birth of this
most

most blessed Virgin, it began to shine with a new & vnworned brightnes, the day as it were breaking vp, and this foueraigne morning star spreading her beames ouer the whole face of the earth, the Angels of heauen & the iust that liued heere on earth reioycing and exulting, when they vnderstood that the day did now approach, and the Sonne of iustice to be at hand, who with his heauenly light would illuminate the world, & deliuer it from all the euils and miseries which it did then sustaine.

Ponder, that with great reason our Holy Mother the Church, guided by the Holy Ghost, doth say in the office of this day: That the Natiuity of the B. Virgin hath brought singular ioy & gladnes to the world, For if the Angell Gabriell truly sayd to Zachary, That many should reioyce and take pleasure at the Natiuity of his Sonne Saint Iohn Baptist, because he was to be the fore-runner of the Messias, and to point him out with his finger, and say, Behold the lambe of God; how much more may the

the whole world now reioyce, celebrate, & keep Holy the day on which this most glorious Virgin was borne, she being to shew vnto vs our Lord and Saviour in a far nobler sort then S. Iohn, not only pointing him out with her finger, but bearing him in her armes, and feeding him at her breast, saying: Behold this is my beloued Sonne in whome I am well pleased.

Stir thy selfe vp to affection of ioy, and to the prayse of God, congratulating him for the glorious birth of this blessed Virgin which he hath chosen to his Mother, and hartily thanking him for that he hath exalted her to so great a dignity and honour, as neuer before or after was graunted to any pure creature. Thou shalt likewise congratulate all mankind, for that now the happy houre of their Redemption is at hand: Iesus Christ our Lord being shortly to be borne of this immaculate Virgin, and made Man, to exalt man to the dignity of the Sonne of Almighty God.

THE 2. POINT.

TO consider how the parents of this Blessed Virgin gaue her the Name of Mary, that is to say, A sea of Graces, and such and so great were those she found in the sight of God, that the celestiall spirits astonished thereat, demaunded one of another: What is she that commeth forth like the Morning, faire as the Moone, elect as the Sunne, to whome, none in the earth can be compared, none found her equall?

Ponder, howv pleasing it was to the most Blessed Trinity to behold a Creature so beautifull, so fayre, and gracions in the sight of the Diuine Maiesty, and a Creature who vvith the splendour, and shining light of her vertues, was to giue a happy beginning to the Blessed day of the Eternall Weale, and Redemption of mankind, the true Sonne of Iustice Christ Iesus being soone after to be borne of her, and to rise out of her sacred wombe.

Desire most ardently and affectionously, to honour and serue this
heaven,

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heauenly Lady, and to haue continually in thy mouth and hart her most Holy Name. For as the Name of Iesus is as an oyle powred out, for the curing and healing of all those that are stricken and bitten by the infernall serpent, the Diuell: so the Name Mary hath such a vertue and force, that being called vpon with deuotion, like a most soueraigne oyle it illuminateth, comforteth, healeth and reioyceth the hart of man, and overcommeth and vanquisheth the Diuells themselves, who as her sworn enemies doe vtterly abhorre, and detest the sweet sound of this her most sacred Name, and all those that are deuoted vnto her.

THE 3. POINT.

TO consider, how this most Blessed Child being borne, and now three yeares of age, her parents S. Ioachim and Saint Anne, for the fulfilling of the vow which they had made to Almighty God, to offer vp vnto him the fruit of the benediction which he should bestow vpon them, brought her to the Temple, ioyfull and much comfort,

Exercises. (Lib. II. Medit. II.) 141
comforted that she was to goe to such
a place, and to remaine, and serue
her Creatour, and Lord all her life
time in that holy place. Yea not con-
tent with this, out of her exceeding
loue to Almighty God, she would also
be the first that euer made vow of
perpetuall Virginity, and hauing
made it, she kept it so exactly and so
perfectly, that she might iustly seeme
rather an Angel without a body, than
a tender Lady in mortall flesh.

Ponder the great deuotion,
wherewith this Blessed Child presen-
ted and gaue vp her selfe to Almighty
God, offering herselfe wholly to his
seruice. For being come to the Tem-
ple she was first receaued by the high
Priest, & by him placed on the lowest
step of the fiftene which mounted
to the Altar, from which, with won-
derfull ioy, alacrity, and grace (not
ayded or led in hand by any) she
mounted vp the rest of the fiftene
with great seruour of spirit, with an
vndaunted courage, and resolute
mind to ascend by all degrees of ver-
tue to the highest top of perfection.

Stis

Stir vp in thy selfe a feruent desire to present thy selfe to Almighty God, and to offer thy selfe in like manner wholly to his seruice, with a constant resolution to mount vp and increase euery day more and more in purity of soule and body, and neuer to separate thy selfe from him. And if his diuine Majesty shall doe thee so much fauour as to heare thy prayers, and to withdraw thee from the occasion, and perils of this world to serue him in his holy Temple and house; acknowledge it with much gratitude and thanks, as a most euident signe of his speciall loue towards thee, and a most certayne token that he hath a particular care and providence ouer thee, as a most louing Father of his dearest child.

THE 4. POINT.

TO consider how this most Holy Virgin spent the yeares of her childhood in the Temple. Doubtles she was a most absolute patterne of holynes, and of all kind of vertues to the rest of the Virgins lining in place with her, so carefull, so solicitous, & feruent

seruent she was in the seruice of God and in observing all points of his holy Law : the first no doubt in the vigill of the night, in Humility and all humble offices the most humble, in purity the most pure, in euery vertue the most perfect.

Ponder, the great admiration and astonishment which the dayly conuersation and vertuous exercises of this most Blessed Child did cause in her companions, and in those who did treat and conuerse with her, beholding such eminent vertue & sanctity in so tender yeares. Ponder also with what seruour and diligence she spent a great part of the day in ascending the mysticall ladder of the Holy Patriarch Iacob, which reached from the earth vnto the heauens, the degrees wherof are, Reading, Meditation, Prayer, and Contemplation, in which holy exercises she there wholly imployed her selfe, being often visited by the Blessed Angells, descending and ascending by this heauenly ladder, yea and by the Lord of Angells standing and viewing
ing

ing her from the top thereof: in which, as in many other notable things she seemed rather an Angell sent from heauen, then a Virgin borne on earth.

Stir vp in thy selfe a great desire to imitate this tender and B. Virgin in those excellent vertues which she did exercise in the Temple: which among others were Silence, Solitaires, Quiet of body & mind, Prayer and Contemplation. Be ashamed to see thy selfe far from imitating her in any sort whatsoeuer, so remisse & slothfull in the seruice of God, and in all vertuous exercises.

THE III. MEDITATION

Of the betrothing of the Blessed Virgin to Saint Ioseph.

THE I. POINT.

TO consider the desires which the Blessed Virgin had, being in the Temple, to live all the dayes of her life in subiection and obedience, vnderstanding by instinct of

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of the Holy Ghost, how dangerous
athing liberty is for all, & especially
for women, wherefore she besought
him very earnestly, that if through
any occasion she were to depart out
his House and Holy Temple, she
might notwithstanding haue whome
to obey and serue.

Ponder, how few there be,
who desire that which this Blessed
Virgin desired, or that demand of
Almighty God that which she de-
maunded, to wit, the vertue of Obe-
dience and Humility, choosing ra-
ther to serue and obey, then to be a
Mistresse & commander ouer others.
Wherefore when the diuine prou-
dence ordayned, that she should
come from vnder the Obedience of
her Superiour in the Temple, he
placed her vnder S. Ioseph, whome
she was al wayes after to obey, reue-
rence, and respect. And this she vn-
derstood to be the will of God, when
he was made her husband, to wit,
that it was to the end she should per-
forme those offices of Obedience to-
wards him.

Desire therefore and purpose to be duely respect and obedient to thy Superiour, whomsoever he be that God shall giue thee, learning of this most Holy Virgin true humility and obedience, who being Queene of heauen & Mother of God, obeyed and serued, not only her Superiour In the Temple from three yeares of age, till she was thirteene, but many yeares after S. Ioseph her Spouse, that walking the path which she did and following her footsteps, thou mayst arriue whither she did, that is to see and enioy God for euer in heauen and endles blisse.

THE 3. POINT.

TO consider, how little more then ten yeares being past that the B. Virgin liued enclosed & recollected In the Temple (her parents being now dead) the high Priest thought good for the fulfilling of the receaued Law, and Custome, to settle her in some determinate state of life, and so they betrothed her to a certain man called Ioseph, who though he were poore, yet was he nobly descended

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ended, and of the bloud Royall, &
Withall a vertuous and holy man.

Ponder the great obedience,
which this Holy Virgin shewed in
accepting that state of life, which o-
therwise was much against her best
desires: but vnderstanding that it was
the will of Almighty God, she es-
poused her selfe to this Holy man,
being certified by diuine revelation,
that it should be without prejudice
of her integrity & Angelicall purity.
The day therefore being come in
which this most chaste mariage should
be contracted, behold with what
excellent composition of body and
mind, with what virginall bashfull-
nes and modesty, she gaue her hand
to her earthly Spouse, hauing been
long before espoused, and wholly de-
dicated to an Heauenly King.

Desire most earnestly to imitate
the most blessed Virgin according
to thy estate, perswading thy selfe
that obeying Almighty God, and
trusting in him, thou shalt not want
vertue, nor comfort, nor any thing
whatsoeuer with reason thou maist

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desire for thy saluation, because God
as his knowledge and power is infi-
nite, so he can ioyne Virginitie with
Wedlocke, Contemplation with
Occupation, and the beauty of Ra-
chell with the fecundity of Lia, so that
the one shall nothing preiudice or en-
domeage the other.

THE 1. POINT.

TO consider how convenient it
was that this sacred Virgin should
be espoused to Saint Ioseph, both
in regard of her selfe and of her most
B. Sonne: for hauing from all eterni-
ty determined to be borne of her, he
would not that her honour & fame
should be subiect to calumniation, as
doubtles it would haue beene, if she
had had a Son without a husband.

Ponder the great Humility of
the Sonne of Almighty God, who
chose rather to be accounted the Son
of a poore Artificer (being the Sonne
of his eternall Father) then that the
fame of his most chaste Mother should
receaue the least blemish or staine, she
being the example and patterne of all
vergie & purity.

Secke

3011 Seeke hence forward to main-
taine the good name and fame of o-
thers, euer speaking well and hono-
rably of thy Neighbours, though
they deserue it not, and especially of
those who in any sort be thy superi-
ours: for as thou hast need of a good
conscience in the sight of God, so
thy Neighbour hath need of a good
name in the sight of man to conserue
and maintaine his honour and repu-
tation. For as the Holy Ghost saith:
A good Name shalbe more perma-
nent to thee, then a thousand treasures
precious and great. And if thou faile
in this, thou deseruest most iustly to
be punished of God as a transgress-
our of his holy Law, which comma-
ndeth (as our Saviour Christ saith) in
two Commandements, to wit, in
louing of God, and of our neighbour.

THE 3. POINT

TO consider, that Almighty God
would, that S. Ioseph should not
only be the defender and guardiā of
the person, Chastity, and fame of the
most Blessed Virgin, but also which
is more to be admired, that he should

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be withall her Spouse, and Hus-
band.

Ponder the depth of the diuine
Counsel and Ordination in recom-
mending so great a treasure and so
precious a relique, as the sacred Vir-
gin was, to the charge and custody of
so poore a man, she being so highly
faoured, and esteemed of God,
as that he particularly chose her to be
his Mother. For if our Lord keepeth
the soules of his Saints, as David
saith, and he himselfe said to Abra-
ham, I am thy Protectour where-
euer thou art, the defence and custo-
dy of man might seeme wholly need-
les in her, of whome God and his
Angells had so speciall protection.
Neither is it lesse wonderfull, that his
diuine Maiesty should appoint and
ordaine, that the lesser and inferiour
should help and keep the greater and
more eminent, and that he who was
lesse perfect and able, should haue
care of her that was more able and
perfect: giuing vs to vnderstand, that
there be subiects in this life higher in
grace, then be their Superiours, and
sheep

sheep more exalted then their Pastors
and shepheards.

Gather hence desires to humble thy selfe in imitation of the excellent humility of our Blessed Lady, who hauing so many pledges and tokens of the infallible protection of God and his Angells, did notwithstanding, with all Humility liue in subiection, and vnder the gouernement not of some rich man, or some Earle, Duke, or King, but of a poore Carpenter, who was faine to get his lining by his dayly labour, and maintaine himselfe as he could by his trade, and sweate of his browes. And in this mans company she was to liue at home and abroad, and whither soeuer he went, that so her fame & chastity might be secure. Whence thou maist vnderstand, that seeing Almighty God would not leaue his owne Mother without a guard, he will not also keep or protect any one that shall presume of himselfe, as sufficient of himselfe: and much lesse will assist him, who shalbe ingratefull for the guard and superiour appoin-

THE A Manuall of spirituall
sed him already by God himselfe,
whether he be lesse or more eminent
in vertue, learning, or whatsoeuer na-
turall or supernaturall parts.

THE III. MEDITATION
Of the Annunciation of the R. Virgin,
and of the Incarnation of the
• Sonne of God.

THE I. POINT.

TO behold the most Holy Vir-
gin in her secret Closet wholly
attending to Contemplation, &
(as some Holy men doe obserue)
meditating the sacred Mysterie of the
Incarnation of the Sonne of God,
which had beene revealed vnto her,
though it had not beene told her in
what manner, or time it should be
executed, nor who should be the
Virgin that was to conceive, and to
bring forth so noble a Sonne.

Ponder, how gratefull this her
prayer was in the sight of Almighty
God, when rising in the night time
(her Blessed Spouse Saint Ioseph per-
ceauing

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teauing no such matter, though he
tooke his rest in the selfe same cham-
ber) she kneeled downe in the darke
in some corner of the same cham-
ber, and beginning to speake with
God from the very bottome of her
hart, she brake forth into these like
words, with farre greater seruour the
euer Moyses did, saying: if I haue
found grace in thy sight, O Lord, I
beseech thee haue mercy on man-
kind, redeeme the many soules that
doe dayly perish, send downe from a
boue the Blessed Lambe of God to
take away the sinnes of the world,
let the desired of all Nations come
now at last. Vouchsafe to create her
that is to carry in her armes and bo-
some thy most Blessed Sonne our Re-
deemer. O how happy should I
be (O my Lord) if thou wouldest
vouchsafe to make me the hand-
maid and poorest seruant of thy B.
Mother. More would I esteeme such
a fauour then to become Queens of
the whole world. Thus did the Blessed
Virgin speake vnto God, and obtay-
ned doubtles more of him by such
prayers

prayers, then euer Iacob or Moyses did by theirs. And answere was returned her as to that other woman of the Ghospell: O woman, great is thy fayth, be it vnto thee as thou wilt. And Almighty God dealt so bountifullly with her, that instead of making her his hand-maid as she desired, he chose her for his mother.

Meditate therefore often those thinges which this most pure Virgin did meditate vpon, and wish for that which she most humbly craued, to wit, to serue her, yea to be as her hand-maid that was to be the Mother of the living God. Stir vp in thy selfe speciall deuotion to this Blessed Virgin, that though thou hast beene a most wretched sinner, yet she may notwithstanding for thy diligent seruice heerafter account thee as one of her adopted Children.

THE 1. POINT.

TO consider how that God hauing determind to make himselfe Man, and to be borne of a woman, he beheld from aboue all the women that were to liue from time to time

in this world : among all which, this most chaste and pure Virgin Mary was most pleasing & gracious in his diuine sight . And to her alone he decreed to send that so glorious Embassy which afterwards he did by the Angell Gabriell.

Ponder first, how many Queenes and principall Ladyes were then in the world , on whome men had cast their eyes , and were by them highly esteemed, of whome there was much speach and talke , who were much regarded and greatly respected of all, yea and accompted also happy amongst women : yet vpon none of these did Almighty God vouchsafe to looke , but on her alone that was forgotten of all, poore, retired , and wholly vnknowne to the world : she I say, alone was chosen, & called by God himselfe: Blessed among all women : Full of grace, and the like.

Ponder secondly , how the Angell , entring into the chamber of the Blessed Virgin , kneeling on the ground, saluted with great reuerence this Princessse of Heauen, the elected

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Mother of Almighty God, the queen of Angells, & the first word he sayd vnto her, was: Hayle full of grace, our Lord is with thee.

Gather hence an earnest desire that our Lord would vouchsafe to cast his diuine and gracious eyes vpon thee, to the end that as thou art of those who are called, thou mayst be also of the elect, although thou deseruest it not, desiring and requesting him to doe thee the fauour and grace, that (seeing thou art not an Angell but a poore and silly worme) thou maist speake with his diuine Maiesty, and his most holy Mother in thy Prayer, with great reuerence, feare, & loue.

THE 3. POINT.

TO consider, how the Blessed Virgin was troubled, with the sight of the Angell, though he appeared in a most resplendent and glorious shape (for it is credible that the Blessed Angell visited her many times, & treated familiarly with her) but she was troubled at so wonderfull and so vnwonted a salutation, and to heare

Exercises. (Lib. II. Med. IIII.) 159
heare the prayſes which were ſpoken
of her.

Ponder, what a meane conceit
this moſt holy Virgin had of her ſelfe,
for being in her owne ſight ſo meane
as out of her great Humility ſhe held
her ſelfe to be, ſhe could not be per-
ſwaded that ſuch greatnes could be
contained in her littleneſſe, and ſo
ſhe deſired to be the hand-mayd vn-
to her that ſhould be the Mother of
Almighty God. And thereupon was
confounded and troubled, becauſe
whoſoeuer is truly humble, is trou-
bled at nothing ſo much, as hearing
his owne prayſes: but the Angell
ſayd vnto her: Feare not Mary, for
thou haſt found grace vvith God,
which ought to take all dread & feare
from thee.

Gather hence, how meane &
how baſe a conceit it is reaſon thou
ſhouldeſt haue of thy ſelfe, being as
thou art, ſo vile and ſo miſerable a
creature: ſhut out from thy heart
whatſoeuer vayne prayſe men ſhall
giue vnto thee, attributing the glory
thereof wholly to God, and the con-
fuſion

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fusion to thy selfe: desire and be glad
that they intreate and handle thee as
thou deseruest, that exercising thy
selfe by this meanes in Humility,
thou mayst prosper & increase both
in the sight of God and man, as did
this most Holy and pure Virgin Ma-
ry.

THE 4. POINT.

TO consider the most prudent an-
swere which the Blessed Virgin
made to the Angell, full of so great
Humility and Obedience, yielding
that ioyfull consent vnto his speeches
which reioyced both heauen and
earth, saying vnto him: Behold the
hand-mayd of our Lord, be it done
to me, according to thy word. And in
that very instant the Sonne of the E-
ternall Father Iesus Christ our Lord
was incarnate in her sacred wombe
by vertue of the Holy Ghost, to who
this worke is especially attributed.

Ponder first: that although the
dignity and office of being the Mo-
ther of God was so high and so excel-
lent, yet because it had annexed vnto
it imminent laboure, travells, and af-
flictions,

Exercises. (Lib. II. Med. IIII.) 159
fictions, it was the will of Almighty God, that it should not be imposed vpon her without her consent and good will, but rather that she should of her owne free will accept the same dignity, together with the charge, that so she might merit a great deale the more.

lib. II. Med. IIII. 159 Ponder secondly, how this Blessed Virgin being chosen to be the Mother of the Sonne of God, she termed her selfe a hand-maid, and not a Mother, as who did accept this office to serue as a hand-maid, not to be serued and attended vpon as a Lady and Mistresse. Agreeing in this with that which afterwards her B. Sonne said of himselfe: That he came not to be serued, but to serue his creature and to put himselfe even vnder their feete.

Enkindle in thy selfe inflamed desires of the loue of this vertue of Humility, and of subiecting thy selfe wholly to the will of Almighty God, and neuer to resist any thing which he shall commaund or enioine thee, how hard and painefull soeuer it
shalbe,

shalbe, but alwaies and in euery thing, saying: Gods will be done. Pouerty, aduersity, troubles, paines, necessity, and whatsoeuer want of thinges in this life, receaue them as sent by the hand and prouidence of Almighty God himselte, and imbrace them with alacrity and loue, saying with the Blessed Virgin: Gods will be done.

THE V. MEDITATION.

*Of our Blessed Ladyes Visitation of
Saint Elizabeth.*

THE I. POINT.

TO consider how the Angell ha-
uing taken leaue of our Blessed
Lady, she remembering what
had beene told her of her Cousin Saint
Elizabeth being great with child, did
greatly reioice, and comming out of
her Closet, arose and went vnto the
City of Iuda, and entring into the
house of Zachary, saluted there Saint
Elizabeth her Cousin German.

Ponder, how the loue and
earnest

earnest desire which this Holy Virgin had to please Almighty God, brake through whatsoeuer difficulties, and though she saw that the way was long and painefull, the time cold and her selte tender of complexion, all this notwithstanding seemed easy vnto her. And presently without any stay, she departed towardes that high and hilly Countrey, to accomplish the diuine will, and not regarding the dignity to which she was newly exalted, being chosen the Mother of God, she desired and reioiced to visit, and serue her that was far inferiour vnto her.

Gather out of this example of so rare Humility, first a great desire to submit thy selfe, & to put thy selfe vnder the feet of all, choosing rather to serue, then to be serued, in imitation of this Blessed Virgin, who being Lady and Mistresse of all the world, went to visit her seruant.

Secondly, desire to imitate the great Charity of the Blessed Virgin, reioicing at that great good, and contentment which Saint Elisabeth had receaued,

Receued, & for the fauour which Almighty God had bestowed vpon her: for this is an admirable and most noble vertue, to reioice and be glad at our neighbours good: & the contrary is the sinne of enuy, a vice proper to the Diuell, who is alwaes sorry and repining at the good of others. Be thou glad therefore and reioice, because this Blessed Virgin our Lady is made the Mother of Almighty God, & congratulating her, beseech that she will vouchsafe also to be thy mother: seeing she is so humble, that she will visit and comfort thee with her most sweet and gracious presence.

THE 2. POINT.

TO consider the entrance of the B. Virgin our Lady, and of her most Holy Sonne into the house of S. Elizabeth: whome the Blessed Virgin as being most humble, saluted first, replenishing both her, and the little infant in her wombe Saint Iohn Baptist, and all the whole house, with many heavenly giftes: for therby the infant was cleansed from original

sinne

Exercises. (Lib. II. Medit. V.) 169
sinne, & filled with the Holy Ghost,
Saint Elisabeth his mother receaved
the gift of prophesy, & Saint Zacha-
ry his Father the vse of his tongue to
prayse Almighty God withall: for
where his diuine Maiesty, and his
blessed Mother doe enter, there can-
not be wanting true ioy, and perfect
comfort.

Ponder what a holy saluta-
tion this was, and how different from
those which now adayes are vsed in
the world, full of vanity and flattery,
where so much time is lost, and so
many sinnes and offences are com-
mitted against Almighty God.

Gather hence a great desire to
be visited of this thy soueraigne King
and Lord, that with his diuine pre-
sence, the greatnesse of his mercies
may be made manifest in thee, who
art so vnworthy of them, beseeching
him to giue thee, as he did to his Pre-
cursor Saint Iohn, light and know-
ledge of the high Mystery of his In-
carnation, and reioice at his sacred
presence. Intreate also the Blessed
Virgin to obtaine for thee of her
most

most Holy Sonne, some of those heavenly fauours, which by her only sight he bestowed in such plenty & abundance on this thrice happy babe, & on his parents, that now and for euer thou maist imploy thy selfe in her prayes, as they did.

THE POINT.

TO consider, how Saint Elizabeth vnderstanding by diuine reuelation, the misteries of the incarnation of the Sonne of God in the sacred wombe of the most Blessed Virgin Mary, she began to praise and magnify her saying: Whence is this to me, that the Mother of my Lord doth come vnto me? But the Blessed Virgin the more she was prayesd, the more she did humble her selfe attributing the glory of all to Almighty God, breaking forth into this Canticle: My soule doth magnify our Lord &c.

Ponder, that as all holy and iust men doe neuer attribute any good thing whatsoever to their owne deserts, so out of the like affection of Humility, Saint Elizabeth wondering

Exercises. (Lib. II. Medit. V.) 163

at the graces & fauours which Christ and his Mother had done vnto her, cryed out: Whence is it, that so great a fauour hath been shewed me, I being so vnworthy thereof?

Desire thou like wise to do the same, when thou shalt be honoured and praised by men, humbling thy selfe the more, and acknowledging that all the good thou hast, wholly commeth from Almighty God, and is not of thy selfe. And say with Saint Elizabeth: Whence is it, that God vouchsafeth to remember me, I hauing beene so vnmindfull of him? How happen these thinges, O Lord, to me, I hauing so often offended thee, and been so vngratefull to thy diuine Maiesty? Which thou must practise, not only in wordes, but also in works and deedes, as the Blessed Virgin did, when she serued her Cousin S. Elizabeth almost three moneths with great care and diligence, euen in humble and base offices, exercising the selfe willingly, yea and delighting therein, as Christ our Saviour & his B. Mother did all their life time.

T H H

THE 4. POINT.

TO consider the great good which the Blessed Virgin did in the house of her Cousin, how much she did profit all those that lived therein with her heavenly discourses, and rare examples of Modesty, Humility, & Charity. For if her only sight and presence was cause of so many & so extraordinary graces both in the Mother and the child, what would (as Saint Ambrose well noteth) the company & communication of so many dayes and months as she stayed with Saint Elizabeth, worke and effect in them? How pious may we imagine their conuersation to haue beened how singular the examples of vertue? how would they exhort one another to prayer, and to inward communication with Almighty God?

Ponder, that if by reason that the Arke of the Testament was three moneths in the house of Obededom God heaped vpon him and vpon all his family so great benefits: vvith how much more reason may we iustly belicue that this diuine Arke of
the

Exercises. (Lib. II. Medit. VI.) 167
the new Testament (within which
Iesus Christ himselfe reposed) re-
mayning as many monethes in the
house of Zachary & Elizabeth, would
fill it with a thousand benedictions &
heavenly fauours .

Gather hence a constant and an
vndoubted hope , that whensoever
thou shalt come to receaue Almighty
God in the most Blessed Sacrament,
with a lively faith, though thou be
so poore & miserable as thou art , he
will replenish thy soule , in which his
diuine Maiesty desireth to make his
habitation and aboad , vvith many
celestiall benedictions and spirituall
fauours .

THE VI. MEDITATION.

*of the reuelation made by the Angell
vnto S. Ioseph, concerning
this Mystery*

THE I. POINT.

TO consider how noble & wor-
thy a man this Patriarch S. Ioseph
was, being of a princely
race

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race, and lineally descended of King
Davids house. But that which did
most commend and honour him,
was not his pedigree & descent, but
that he was true heire of the vertues
of that Holy King, as of his Meeknes,
Iustice, and Holines of life &c. and
finally because he was a man truly
according to the hart of God. And
such a one doubtles it was conveni-
ent he should be, who was to be exal-
ted to so great a dignity, as to be the
Spouse of the Mother of Almighty
God, and to whose custody was to be
commended so great a treasure as was
his most Holy Sonne.

Ponder, how the Blessed Saint
knew to negotiate and to help him-
selfe with the gifts which he had re-
ceaved, daily augmenting and in-
creasing them more and more: only
one thing did cause in him great sad-
nes and sorrow of mind, to wit, to
see his sacred Spouse after her returne
from Zacharies house, to be great
with child, he hauing no part therein.
But as he was a iust man, and lived
in feare of Almighty God, he would
not

not speake of it to any body, but thought secretly to abandone and leaue her. But far greater was the affliction of the Blessed Virgin his Es-
pouse, who could not but preceiue his intencion of forsaking her, and casting her off, and be much grieved to see him so sad & troubled in mind whome she so deerly loued and much respected for his holines of life: and knowing on the other side her selfe to be free from any fault, whereof she was suspected by him, she liued in continuall paine & grieve.

Out of which thou maist gather, that albeit one be very holy, & conuerse alwaies with holy persons, yet in this life he shall not want cause of humiliation & affliction, by which Almighty God will try his vertue, and loue towardes him, as they were not wanting to our Blessed Lady and S. Ioseph.

THE 2. POINT

TO consider the secret iudgements of Almighty God, in not reuealing this Mystery of the Incarnation of his only begotten Sonne to S. Ioseph

Joseph as he had revealed it to Zachary and to Saint Elizabeth. And the cause was, thereby to take occasion to exercise the vertues of the Blessed Virgin, & her Holy Spouse.

Ponder, the great good which is contained in Humility and affliction: for they are as it were the precursors of great consolation and comfort, as we may see in this present passage: Almighty God ordaining, that the Blessed Virgin should suffer this humiliation and infamy, to dispose her thereby, and to make her more fit for those fauours which soone after she was to receaue in Bethlehem.

Hence thou maist gather, that though thou couldest cleare thy selfe when thou art accused, and shew thy innocenoy, yet oftentimes thou must haue patience, and relying vpon God his diuine providence suffer for his loue some infamy and shame. And if this be to be done when thou art innocent, with how much more patience oughtest thou to endure the same when thou art in

Exercises. (Lib. II. Med. VI.) 171
fault, and blame worthy: following
the example of the Blessed Virgin,
who though she were innocent, did
not seeke to excuse herselfe, but im-
bracing humility and silence, chose
rather to be esteemed naught, then
to discover those hidden Misteries,
& that most excellent treasure which
Almighty God had committed vnto
her; putting her honour into his
hands, & teaching thee thereby how
thou oughtest to exercise thy selfe in
all humility & silence.

THE 3. POINT.

TO consider, that though Almighty
God concealed that Mystery
vnto S. Ioseph for a time, & know-
ing that he could not find out the
cause of her being with child, vn-
lesse he should reueale it vnto him,
he determined so to doe, thereby to
defend the honour of the most Bles-
sed Virgin, sending an Angell vnto S.
Ioseph to free him from all scruple,
and suspicion, and to reueale vnto
him the most hidden & ineffable Mi-
stery of our Redemption.

Consider how with this reue-
la-
tion

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sign Almighty God converted the
griefe and sorrow of this Holy Patri-
arch, into exceeding great ioy and
comfort. And it is credible, that he
did goe and prostrate himselfe at the
feete of the Blessed Virgin, craving
humbly pardon for the suspicion &
for the error which he had commit-
ted, acquainting her with the Miste-
ry which the Angell had revealed un-
to him.

Hence thou maist gather two
thinges. First, that although truth
sometimes lye hidden for a while, yet
it shalbe at length discovered and
knowne. Secondly that when at any
time thou shalt be suspected or accu-
sed of some fault vndereruedly, thou
oughtest to humble, and not alwaies
to defend or excuse thy selfe, vnlesse
thou shouldest sometimes be bound
in conscience, for the honour of God
or good of thy Neighbour. And per-
swadethy selfe certainly that neuer
any thing was lost by putting thy
trust and confidence in Almighty
God, as wee see the Blessed Virgin
enjoyed greater honour by concea-
ling

ling the Mystery, then she should have done, if otherwise she had disclosed it.

THE 4. POINT.

TO consider the faithfullnes of the divine providence, in comming then to remedy the affliction of his friendes, when they are brought into greatest extremity, applying divine, when human meanes doe faile, as heere he did, revealing this secret Mystery to Saint Ioseph, and giuing him to vnderstand, that the Blessed Virgin had conceived by vertue of the Holy Ghost, and that she should bring forth a Sonne, of whome he was to haue a tender care, whose name he was to call *I e s u s*, which is as much to say, as Saviour.

Ponder the singular joy and content which this Holy Patriarch receaued at the hearing of these so happy tidings, how thankfull he was to Almighty God, for hauing giuen him an Espouse so Holy, and of so great worth and dignity: & committed to his charge the care of his only begotten Sonne. But above

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all this, what, and how great was the
spirituall comfort of the most Blessed
Virgin, seeing her Spouse whome she
loued so tenderly, and whose affliction
& trouble she had felt so much &
taken so heauily; now to be so full of
joy & comfort. What thanks & praises
did she giue vnto Almighty God for
so great a benefite, as was the declaring
of her innocency, & assisting her in so
great a tribulation.

Gather hence how much it im-
ports thee to rely vpon the prouidence
of Almighty God, & to haue great se-
curity & confidence in the midst of
thy afflictions seeing it is most cer-
taine, that his diuine Maiesty at first
due time will come and remedy all
things, & set thee free from all trouble
& molestation, to thy great comfort,
and consolation.

THE

THE VII. MEDITATION.
*Of the expectation of our Blessed Lady
her deliuey.*

THE I. POINT.

TO Consider that as our Blessed Lady was a Virgin, in conceiuing the Sonne of Almighty God, so likewise did she know she should so remaine in bringing forth the same Sonne: for the experience of what had passed, assured her of what was to come.

Ponder the spirituall ioy which she conceaued in her soule, breaking forth into these, or such like wordes of admiration and thankesgiuing: Is it possible that I haue conceaued in my wombe that very Sonne, Almighty God, whome the Eternall Father containeth in himselfe! I giue thee most humble thanks, most mighty Lord, for that thou hast chosen me, thy hand maid for thy Mother. O that the houre of thy birth were now come, that I might see thee be-

fore me, that I might haue thee in my armes, that I might nourish thee at my breasts, and with my milke.

Gather hence, & stir vp in thy selfe the like desires, and in imitation of this Blessed Virgin, say: Is it possible, O Lord, that I being who I am, so vile and so wretched a creature, thou hast neuertheles chose me to be thy Sonne! to receaue and en-close thee in my breast, to hold thee in my handes, to kisse and imbrace thee a thousand times! and leaning many others, who would haue bin more thankfull vnto thee, and serued thee much better then my selfe, hast abandoned them and receaued me: I render thee, o my Lord God, infinite thanks for so great a benefit and mercy. Graunt I beseech thee, that I may duely prepare my selfe these daies to receaue thee, and well come thee into the world, as this most Blessed Virgin thy Mother and our Lady, did diuinely dispose and prepare her selfe for thy comming.

THE 3. POINT.

TO consider the lively and inflamed desire which our Blessed Saviour had in the wombe of his most Holy Mother, to manifest himselfe to the world, for the redeeming of mankind, and to give vs repast and food of life everlasting.

Ponder, that his small and tender body was not so pressed and straitned in that narrow prison of the wombe of his Mother, as was his louing hart kept in, and straitned with the force of his vehement desire: and though enery day seemed vnto him a yeare, yet he would neuerthelesse remaine therein the full time of nine monethes, and admit no priuiledge which might exempt him from suffering, or shorten the time of his durance therein.

Gather hence, how much it importeth thee, to dispose thy selfe these dayes to celebrate with deuotion the feast of his Holy Natiuity, imitating the inflamed desires wherewith those ancient Fathers disposed themselves for it. For so thou shalt

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reap in thy hart the Blessed fruit of
thy hopes.

THE 3. POINT

TO consider how greatly the most
sacred Virgin desired at length to
behold with her eies the only Sonne
of Almighty God, the fruit of her
wombe, to adore and serue him in
way of gratitude and thankfullnes
for the great fauour he had done her
in electing & chosing her to be his
Mother.

Ponder, with how loude and
often cries of her hart she repeated
with ardent affection of desire and
loue, that which the holy Church
doth often sing: O would to God
thou wouldest breake open the hea-
uens, and descend, and the cloudes
raine downe the Saviour! And with
the Espouse: O my Sonne, that I
might see thee out of this thy en-
closure, sucking the breasts of thy mo-
ther, that I may kisse, cherish, & em-
brace thee!

Hence thou maist gather like
affections, and desiring that thy Sa-
uour would come vnto thee, endea-

Exercises. (Lib. II. Medit. VII.) Thy
uour to imitate the Blessed Virgin our
Lady, to the end thou maist see, and
enjoy the diuine treasure which she
did. And with these or the like words
moue & quicken thy desires to adore
& serue the Son of God borne new-
ly in thy soule, as the most Blessed
Virgin his mother did serue & adore
him.

THE 4. POINT.

TO consider, what S. Ioseph did,
what his thoughts and meditati-
ons were these dayes: doubtlesse
through the great desire which he al-
so had to see his Lord God, he of-
ten spake these or the like wordes,
Come at last O hope of all Nations, let
my eies behold thee before they be
closed vp! when shall this be? O that
it were now, that I might once come
to kisse and imbrace thee most ten-
derly!

Ponder, how this Holy man,
perceiuing the Blessed Virgin to be
neere her deliuey, serued and che-
rished her, in whatsoever his small
forces, power, and ability was able,
respecting and honouring her as the

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Mother of Almighty God, and his
most chaste Elspouse, of whose vertue,
holines, & purity he had now so high
a conceit and esteeme.

Gather hence desires to doe the
like, esteeming and reuerencing this
most pure Virgin, seruing her with
purity of body and soule, and per-
forming these daies some particuler
seruice towards her, that she may ob-
taine for thee of her Sonne, a good
preparation to receaue him, as this
Holy Patriarch by her meanes obtai-
ned.

THE VIII. MEDITATION.

*Of our Blessed Ladyes iourney from
Nazareth to Bethleem.*

THE I. POINT.

TO consider how the Sonne of
the euer-living God, being to
be borne into this world, he or-
dained to leaue and deprive him-
selfe of those commodities which
he might haue had in Nazareth, be-
ing to haue beene borne in his Mo-
ther

Exercises. (Lib. II. Medit. VIII.) 188
thers house, and amongst his kindred
and friends, where he could not haue
wanted the shelter of a warme lod-
ging or chamber, yea and further
commodity and attendance, such as
was not wanting vnto Saint Iohn,
borne at home in his Fathers house,

Ponder, how Christ Iesus our
Lord abandoned, and contemned
whatsoever the world loveth, to
wit, contentments, pleasures, and
pamperings of the flesh, and sought
for all that which the world abhor-
reth and flyeth, as he demonstrated
in the pouerty and want of all things,
in which he alwaies did exercise
himselfe, and choosng to be borne
in Bethleem, at the time when all
things should be wanting vnto him,
in a houre & season so incōmodious,
sharpe, & rigorous.

Heere confound thy selfe, be-
holding so rare an example, and be
ashamed to see thy selfe so great a lo-
uer of thy owne commodities and
delicacies. Humbly beseech him to
giue thee grace, that thou maist re-
monne whatsoever pleasures and de-
lights

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lights of the flesh, and loue and im-
brace pouerty and want of all things,
as he alwaies did.

THE 2. POINT.

TO consider the occasions which
Christ our Saviour tooke to make
this his journey, that therby all might
know he came to obey, and serue,
and not to doe his owne will, but
the will of his Father who had sent
him.

Ponder, that as Christ our Sa-
uiour was borne in obedience, so he
also dyed in obedience, that thou
mightst learne to obey. In regard of
which obedience his holy will was,
that his Mother and himselfe in her
should professe seruice and alleagi-
ance, and submit themselves to the
commaundement of Augustus Cæ-
sar, who as Emperour and Lord of
the world had commaunded that all
his subiects should be enrolled for the
paying him tribute.

Gather hence that if the King
of heauen entred into the world
humbling himselfe and professing
allegiance to a temporall King, it
cannot

Exercises. (Lib. II. Med. VII.) 183

cannot be much for thee to humble & subiect thy selfe to a heauenly King, & to thy Superiours, his substitutes on earth, to whose will thou must endeavour to forme all thy actions: for this is the will of Almighty God.

THE 3. POINT.

TO consider the discommodities which our Blessed Lady suffered, who being poore, the way long, the season sharp and cold, and in the hart of winter, comming to Bethleem all weary, and destitute of humane comfort, yet she carryed all with admirable patience, and conformity to the will of Almighty God.

Ponder, how the Blessed Virgin and S. Ioseph went that iourney all alone, unknowne and forgotten of the world, notwithstanding they were the most precious Jewells the world had ever yielded, & in highest esteem in the sight of God! Ohow little did the B. Virgin & S. Ioseph regard the world, with all the pompe, & honour thereof!

Gather hence desires to be forsaken

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taken of men, and be ashamed of the
little loue which thou hast to suffer, &
that thou so easily dost complaine of
the least discommodity, which is offered.
Learn from this day forwards to
se all things at naught, but only ver-
ue & holines of life.

THE 4. POINT.

TO consider, how that after two or
three daies journey these holy pil-
grimes arriued at Bethleem late in the
euening, & going frō house to house,
& from Inne to Inne, did enquire af-
ter lodging, either for money or for
Gods sake, but found none that wold
receiue or lodge them, all being taken
vp by persons of better esteeme and
fashion, then they were thought to
be.

Ponder, how often this sou-
raigne Lord hath called at the gates of
thy hart, & said vnto thee that which
he said to his chaste & Holy Espouse in
the Canticles: Open to me, my be-
loued, my sister, my dove. But such
was thy obstinacy & rebellion, that
thou wouldest neuer entertaine nor
lodge him, yea rather hast thou the
dore

Exercises. (Lib. II. Med. VIII.) 185

dore most vngratefully against him.

350 Gather hence a great desire now
at last to harbour and receive this thy
Lord, and Maister, & giue him some
place in thy hart that he may be spiri-
tually borne in thy soule: for doubt-
les he wil most abundantly requite
thy good hospitality and entertainem-
ment, as he requited Martha & Za-
chæus. Beseech him to come once
more & knocke at thy dore, for that
thou wilt now open it vnto him, and
giue him the best part of thy house, to
wit, thy hart, that he may repose &
remain therein as long as it shalbe
pleasing vnto him.

THE

THE IX. MEDITATION.

*Of the Nativity of our Saviour Christ
in Bethleem.*

THE I. POINT.

TO Consider how the most B. Virgin not finding any other, was faine to take vp her lodging in a poore & forlorne cottage, yea which is more, in a vile & loathsome stable, the which Saint Ioseph hauing accommodated after the best manner he could, they there rested very well contented, rendring to Almighty God many thanks for that sorry shelter & abroad.

Ponder first, that a poore & base habitation is nothing displeasing vnto Almighty God, so it be quiet and free from all worldly vanities. For God had rather come and remaine with a poore & humble man (if he giue him his hart) quiet, & free, then with any Prince or King, that hath his mind busied & disquieted with worldly affaires.

Ponder

Exercises. (Lib. II. Med. IX.) 187

Ponder secondly, how the B:
Virgin miraculously perceiving the
time of her delivry to be at hand,
in place of sorrow and paines which
other women do feele, she was filled
with ioy and gladnesse of soule and
body, contemplating the present be-
nefit, which Almighty God bestowed
upon the world, for the redemption
thereof: & so she brought forth her
only Sonne, and the only begotten
of God the Father, without any paine
or griefe, or losse of her Virginity:
whereat being wrapt with profound
admiration, she cryed out: It is pos-
sible, that with these eyes of mine I
shoe see God who created me, now
become a child for my sake, in this
most vile & abiect place of the earth,
possible! Is it possible that I behould
the Sonne of the Eternall God, be-
come a tender babe! And the splen-
dour and brightnesse of the glory of
his Father, laid vpon a little straw,
and hay! That I heare, and see him
weep, who is the only comfort of
the miserable, and the ioy of the An-
gells!

Gather

Gather hence a great desire to feele, and experience that which the Sonne of Almighty God suffered and felt at this his entrance into the world endeavouring to get at the least some one of the vertues which then he discovered, of Humility, Poverty, Patience, and Contempt of all things which this most miserable world doth yield.

THE 2. POINT.

TO consider, how the sacred Virgin, beholding that Blessed babe, whom the Seraphims & all the Blessed Spirits do serue and adore, lying vpon a little straw, shivering for cold, and in all thinges behauing himselfe as an infant, the teares trickled downe her cheekes, and bowing with great deuotion her knees to the very ground, with most profound reuerence she adored him as her God, and kissed his sacred feet as of her King, his handes as of her Lord, and his face as her deereſt Sonne, and embracing him, and laying him at her virginnall breastes, did reioyce with him, and say: O child of gold, O

Exercises. (Lib. II. Met. IX.) 189
O joy of Angels, O
mirrour of beauty, thou art most
welcome into the world vnderly lost
without thee: in good time art thou
come into this land of perdition, to
be a meaner for vs all to ascend into
heauen.

Ponder, with how sweet and
cheerfull a countenance this Blessed
infant would behould his beloued
mother, & smiling vpon her, would
discouer vnto her how the immen-
sy of God did there lye hidden in
so small a corps, his infinite wisdom
in a tender babe that could not speke,
his whole omnipotency in those weake
and feeble members.

Gather hence feruent desires
to adore and serue, as the Blessed Vir-
gin did, this thy Lord and Creatour,
seeing he debased & humbled him-
selfe so much for thee so vile a ser-
uant of his, because by thus offering
thy selfe to serue him, body & soule,
and with all thy ability and power,
he will most willingly accept of this
thy good will, and giue thee grace to
perfect it.

THE

TO consider the ioy, deuotion & teares of the Blessed Virgin, and the care, & diligence wherewith she did performe whatsoever apper- tained to the seruice of her Sonne, and Lord. She swathed him in a poore, yet cleane and handsome (washing- bandes & cloathes, such as she had. She with most tender loue, and incomparable ioy embraced him, she gaue him a thousand kisses of ioy, saying: My King, my Prince, my loue, my Lord, & my God, and forthwith laid him downe in the manger.

Ponder how this Blessed Infant, though he speaketh not a word, doth notwithstanding from the man- ger, as from out of a chaire or pul- pit, teach and read vnto thee a les- son of Pouerty, and neglect of whatso- ever is in this world: for he being a most mighty and potent King, hath neuertheles no other throne or place but only a stable, and in lieu of rich and costly hangings, and cloath of gold, the spiders webbes, and his bedding

Exercises. (Lib. II. Medit. IX.) 198
bedding straw and hay, instead of the
softest & warmest fethers.

Gather hence confusion and
shame, for that thou dost alwayes
desire, procure, and seeke for thy
selfe whatsoever is best, whereas
Christ our Saviour did alwaies for
himselfe choose whatsoever was
worst: as to be borne, he choose a
stable a most loathsome place, an a-
board of brute beasts: to dye he made
choice of an infamous place, ap-
pointed for the execution of thieves
and malefactours: for to be borne he
selected a small and silly Village, and
the depth of midnight, when no bo-
dy might see him: to dye he appoin-
ted the midday, and the greatest and
fairest City of the world. When
he was to be borne in Bethleem, he
ordained that there should be great
concourse of people from all places
of Iudea, who at that time were there
assembled to haue their names and
families enrolled, once a yeare, accor-
ding to the custome, & the Emperors
command of every ones paying tri-
bute, which might be an occasion
day

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that his Mother and S. Ioseph should
not find any lodging or commodity
for his birth, and when he was to dy
that the Citty of Ierusalem should
be full of people, that it might be-
to him an occasion of more infamy.
To conclude, if this our Lord his ele-
ction, choice, & iudgement of things
be alwaies best, as doubtles it is, a
behooueth thee in imitation of him
euer to make choice of the worst for
thy selfe, flying whatsoener tendeth
to thy honour and estimation, and
embracing whatsoener may be for thy
dishonour & contempt.

THE 4. POINT.
TO consider, what this B. Child
hath in heauen, as he is Almighty
God, & what in the stable, as he is
man, & who he is in both places.

Ponder, how this poore little
Infant who is heere lodged in so vile
a cottage, and reposes in a manger,
is a God of infinite Maiesty, whose
seate is heauen, whose throne are the
Cherubims, whose seruants are all the
Angells, and whome all do adore and
serve. This babe is the euenfall
Lord

Lord and eternall word in all thinges
equall with the other two diuine per-
sons, who afterwarde was so glori-
ously transfigured on the mount Ta-
bor betweene Moyse and Elias, and
who in the day of Iudgement shall sit
in a throne of Maiesty, amidst the
good and bad. He, the very same,
now in this his entrance into the
world, lyeth in the cribbe, in a hard
and abiect manger, betweene two
brute beastes, preaching and saying
vnto thee, not by word of mouth,
but of spirit, not with many speeches,
but with deedes: Learne of me, be-
cause I am meeke & humble of hart.
Behold, how euen from my cradle
vntill my dying day, I haue chosen
for my inseparable companions, po-
verty, contempt, sorrowes and affli-
ctions.

Hence maist thou gather, that
seeing God himselfe, so great a Lord
became for thy sake so little, thou
must also endeavour to humble thy
selfe and to become little: for vnclesse
thou become as this little one, thou
shalt not enter into the Kingdome of
heauen

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heaven.

THE X. MEDITATION.

*Of the ioy which the Angells and men
had at the Nativity of the Sonne
of Almighty God.*

THE I. POINT.

TO consider what passed in he-
uē at such time as Christ le-
sū our Lord was borne on
earth. Then the eternall Father gave
commandement that all the Angells
should adore him (as the Apostle S.
Paul saith) and all of them singing in
in the aire, Hymnes and Praises to
this new borne King, adored him
with most humble and profound re-
uerence, acknowvledging that little
babe to be the only begotten Sonne
of the eternall Father, the King and
Lord of heaven & earth.

Ponder how much this work
of the Incarnation of the diuine
world, was for the glory of Almight-
ty God: for in regard therof, he was
glorified by all the celestiall Spirit,

Exultes. (Lk. II. 13. & X.) 165
both in heauen; and earth, who like
vnto so many flakes of most white
snow did descend from above: as it
were a ladder from heauen to the
little porch of Bethleem, and in to-
ken that they did acknowledge him
for their King and Lord, they kissed
his sacred feet.

Gather hence a great ioy to see
this soueraigne King adored by his
holy Angels: and he hartily grieved
to see him so much forgotten & ne-
glected amongst men, yea; so hee
nously offended by them. Beseech
him that thou maist not be of the nu-
ber of those vngratefull persons, but
maist glorify and adore his most holy
Son on earth as the Angels did, & doe
alwaies in heauen.

THE 2. POINT.

TO consider how the Eternall Fa-
ther did manifest the Birth of his
most holy Sonne to the shepherdes,
who were watching over their flocks
in the night time, sending his Angels
to bring them the happy tidings of
it, and to declare so high a mystery
vnto them, of which company one

I

approa-

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approaching neere vnto them, said:
Reioyce, for behould I shew vnto
you great ioy that shalbe to all the
people: because this day is borne
to you a Saviour which is Christ our
Lord in the City of David. And
this shalbe a signe to you, You shall
find the infant swathed in clouts, and
laid in a manger. And presently those
heauenly spirits brake forth into a
most diuine melody, manifesting
thereby the singular content which
they receiued, and said: Glory in the
highest to God, and in earth peace to
men of good will. The shepherdes
bearing this so happy newes, with
great desire and loue inuited one an-
other to seeke out him whome they
heard so much praised, saying: Let
vs go to Bethleem, and let vs see this
word that is done, which our Lord
had shewed to vs.

Ponder the admiration of these
holy shepherds, when following the
direction of the Angells, they found
all to be so as they had told them, yet
were they greatly astonished to see
that thinges so meane & base, as were

A poore stable, an oxe, an asse, and a manger should be the signes to find out the Lord of Maiesty. But farre greater was the admiration which this very same caused in the holy Prophet Isay, foreseeing in spirit long before these shepherdes, and this great God and Lord so little, and so much humbled; wherefore he said: Who euer beard such a thing? and who hath seene the like to this? God an infant, God in swathing bandes. God to weep a thing so vnbecoming his Maiesty and greatnes, a thing so strange, a worke that doth amaze & astonish the iudgements of men and Angells.

Gather hence desires to be humble and lowly, as God Almighty vouchsafed to humble himselfe: for he manifested himselfe freely and of his own accord to the humble shepherdes, but not so proude Scribes and Pharisees. He is willing to be found of those who carefully watch ouer their owne soules, but not of those who are overwhelmed and buried in the dead sleep of sinne. Haue

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a care therefore to watch and pray, &
thou shalt find our Lord as these shep-
heardes did.

THE 3. POINT.

TO consider the great desire which
these holy shepherdes had to
bring home with them to their cot-
tage and cabins (if they could have
obtained so much) those lightes of
the world, the Sonne and the Mo-
ther, seeing them so solitary, poore
& vnprovided of all human meanes,
to serue and cherish them as far as
their small forces and ability would
reach, in token of graitude for the
high fauour which they had receaued
of them when they disclosed & mani-
fested themselves vnto them.

Ponder that for the finding out
of Almighty God, is not required,
either a sharp wit, or a good vnder-
standing. much learning, or great
parts: neither will he be found by
such; if togeather therewith they
seeke honour and vaine glory, and
not God alone: but he is sooner found
out by an humble Cooke or seruant
in Religion, or by a poore & simple
swine

swineheard, and doth most bountifully communicate vnto them his celestiall gifts and fauours, as the Holy Ghost himselfe testifieth in the Proverbs.

Hence thou maist gather desires to seeke Almighty God with true loue and diligence, that thou maist also find him as these silly shepheards did. Beseech him that seeing he is the soveraigne shepheard and thou his sheep, marked with his owne most precious bloud, he will vouchsafe to take from thee all presumption and pride, which is the disease and infection that doth vvasht thee away, and make thee so leane: and that he will shew thee, as he did his holy and chaste Espouse, where he feedeth, where he lyeth in the midday, to wit, in the manger: that seeing thou hast made thy selfe a beast through sinne, thou maist find him in the stable, a place proper for beastes.

THE 4. POINT

TO consider that the Eternall Father sent this multitude of Angells

to honour his only Sonne, who had so much humbled himselfe for his loue; & to teach & instruct vs by their example, what infinite thanks we owe vnto God for so soueraigne a benefite as he now had bestowed vpon vs, in giuing vs his best beloued Sonne, not only as a Sauour, King, or Lord, but (which is more wonderfull) as our Brother, our flesh, and bloud.

Ponder what care the Eternall Father euer had to exalt his most holy Sonne, when he did most humble and debase himselfe, as is to be well seene both heere, and in all other passages and mysteries of his most holy life. He was Circumcised, and a Name most honorable and most glorious was given to him, to wit the name of I E S V S. He was Baptized, and the Heauens were opened for him, the Holy Ghost descended vpon him, and the Eternall Father honoured him, laying: This is my beloued Sonne. He was Crucified betweene two theeues, and presently the heauens grew darke, the earth quaked, the rockes rent, the dead rose, all the elements

Exercises. (Lib. II. Medit. X.) 208
elements altered : Finally he was acknowledged of his enemies for the Sonne of God .

Gather hence a great and earnest desire to imploy thy selfe wholly all thy life time , in honouring and praying to good a God , and he will haue care to exalt and honour thee , as he had of his most holy Sonne , who humbled himselfe so much for his honour and glory . And so doing thou maist also sing the Hymne of the Angels with the like spirit and deuotion as they did .

THE XI. MEDITATION.
Of the Circumcision, and of the Name
Of IESVS.

THE I. POINT.

TO consider, how God Almighty hauing sent his only Sonne into the world in habit & likeness of a sinner, he was not content to take only vpon him humane Nature, and to seeme lesse then the Angels in our mortall flesh, but would

also on the eight day after his most holy nativity, subiect himselfe to the Law of circumcision, which was the badge of a sinnefull child, and shed not only teares from his eyes, but also sacred blood from out his veines.

Ponder, how great loue towards vs he doth daily discover, for he cannot endure that his suffering for our weale and remedy should be any with delayed, though those who were to see him Circumcised, might Iudge and account him a sinner, as taking vpon him the marke &c badge of a sinner.

Whence thou maist gather very great confusion, that being so great a sinner as thou art, thou wilt not seem to be accounted so, but rather iust, and a very Saint, and to that end often excusest thy finnes. Wherefore thou must humble thy selfe, and giue thanks vnto thine Lord, who hath so wonderfully humbled and sought to hide himselfe. Beseech his diuine Maiesty, that as he subiected himselfe to carry vpon his tender shoulders the old Law of Circumcision, so hee

uy and painefull, thou maist likewise carry, and haue before thine eyes, and in thy hart, the sweet Law of his diuine Commandement: and that he will vouchsafe to season it with one drop of his most precious bloud, which he so liberally shed vpon the ground, to the end it may loose all the hardnes, & distast which it hath.

THE 2. POINT.

TO consider, that it is Gods will & pleasure, that thou Circumcise thy selfe spiritually (that is) that thou cut off all superfluities in pampering thy flesh, in honour and commodities of this world, Circumcising and mortifying thine eies, not suffering them to behould that which is not lawfull to desire; circumcising thy tongue, making it to keep silence, from vaine & idle wordes: Circumcising thy tast, that it feed not it selfe with gluttonies & delicacies.

Ponder in how much need thou standest of this Circumcision, how much thou art giuen vnto thine own will, and how much it bebooneth thee

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thee, allwaies to carry in thy handes,
that is, in all thy actions, the knife of
Circumcision.

Gather hence also a great and
earnest desire, to suffer willingly, &
that others both Superiours & Inferi-
ors may circuncise thee (if thy selfe
shouldst be remisse and slacke therein)
and help thee to cut away whatsoever
may hinder thee from comming
vnto this thy Lord, whether they doe
it with a good or bad intention, bea-
ring it patiently, when they shall de-
prive thee of thy delight, honour,
pleasure and content, even to the shea-
ding of thy blood for him, who first
hath shed it for thee.

THE 3. POINT.

TO Consider how they imposed
vpon this child the Name of Iesus
which is to say, Sauour of sinners:
as one who was to deliuer them not
only from all euill, but also to bestow
vpon them most excellent fauours
and riches, that their remedy & salua-
tion might be most abundant.

Ponder that this glorious Name
was imposed vpon him for his grea-
ter

Exercises. (Lib. II. Med. XI.) 107
ter honour. For his Eternall Father
seeing him so humbled and marked
with the badge of a sinner, would
that he should euen then be exalted,
& haue giuen him (as S. Paul saith)
a Name which is aboue all Names,
that is I E S V S. And whereas our
saluation was to cost him the shedding
of his most precious bloud, he gaue
leue to whatsoeuer instrumēt was
fit for the drawing of bloud to worke
their effect vpon him: to the knife at
his entrance into this world, and at
the end therof to the whip, scourges,
thornes, nayles, & speare.

Hence thou mayst gather affe-
ctions and desires to adōre and reue-
rence this most holy, and most sweet
Name of I E S V S, hauing it al-
waies in thy mouth and hart, there-
by to obtaine victory ouer thine ene-
mies. For the Diuells doe flye from
this holy Name, and the infernall
powers do tremble at it, and by it and
in it, sinners haue their hope and con-
fidence, because I E S V S is as much
to say, as Saviour. And if to saue thee
and truly to beare that Name, cost
him

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him so deare, as the shedding of his most precious bloud, and the spending of his life for thy sake; what is it meet thou shouldst doe for thine owne saluation? And seeing all is but little, though it should cost thee thy very hart bloud & life, say vnto him with the Prophet: My hart is ready, o God, my hart is ready so to doe, so that thou vouchsafe to make me partaker of that sacred pledge.

THE 4. POINT.

TO consider, how the Circumcision being performed, & the knife of griefe hauing pierced the tender flesh of thy Sauour, they restored him vnto our Blessed Lady all bloudy, and the teares trickling down his cheeks.

Ponder with what griefe of hart, with how many teares gushing out of her eyes, this most B. Virginia receiued her beloued Sonne, endeavouring to comfort him, taking him in her armes, laying him at her virginal breasts, giuing him to sucke of her most pure milke, and saying: O Spouse and King of glory, how deare doth

Exercises. (Lib. II. Medit. XI.) 207
doth the sinne of Adam cost thee, how
soone dost thou performe the office
of a redeemer, suffering paines & shed-
ding thy blood for mankind.

Stir vp in thy selfe a desire to
accompany this Blessed Virgin in her
teares and good offices towards her
Sonne. And shedding abundant
teares of compassion, bewaile thy
sinnes and offences, that thou mayst
obtaine pardon of them. And render
vnto Christ our Saviour most hum-
ble thanks for the blood and teares
which he shed for thee; auoyding
heereafter to increase his paine with
other new offences. Beseech the B.
Virgin to obtaine for thee grace of
her most holy Sonne, that at the en-
trance and beginning of this new
yeare, thou mayst renew thy life,
forsaking and calling off thy old gar-
ments, wherein thou hast been hi-
therto wrapped, to wit, thy luke-
warmnesse, sloth, and negligence in
thy spirituall exercises: putting on
from hence forwardes seruour, loue,
and charity towards God and thy
neighbour.

THE

THE XII. MEDITATION.

Of the comming of the three Kings, and
of their gifies.

THE I. POINT.

TO consider, how the same day
on which Iesus Christ our Sa-
uour was borne in Bethleem,
he sent to these Kings or Sages a new
and most bright shining star, giuing
them thereby to vnderstand, that the
true King & redeemer of the world
was borne in Iury: and they illum-
inated with that heavenly light, and
inflamed with diuine love, much re-
ioyced at the sight therof, congratu-
lating and inuiting one another to go
and adore that true King of Kings:
and forthwith leaving their Coun-
treys they went with much content
and ioy to seeke Christ Iesus in a for-
raine Land, and to behold with their
corporall eyes, whome they had al-
ready seene with the eyes of fayth,
knowing very well how blessed those
eyes should be, that should behould
him,

him.

Ponder how great the deuotion was of these Kinges, which moued them to leaue their owne Countrey, to vndertake so long and so dangerous a iourney, & to breake through so many difficultyes, which they might well imagine would befall them herein: whereas many though they be no Kings, because they will not deprive themselves of their commodities, and vndergoe some small difficulties for the loue of God, will not so much as set one foot before another for his seruice, and so doe not find him. And it fallerh out oftentimes, that those who are very far from Christ do by little & little draw neere vnto him and find him, as may be seene by these holy Kinges: and that those who be neere at hand, are cast backe and left of Almighty God for their ingratitude, as it happened vnto Herod, and to those of his Court.

Gather hence a lively desire to seeke, find, and adore this great King and soueraigne Lord of all thinges.

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as often as thou shalt see the starre of
his diuine inspiration, to vvit, the
voice of thy Superiour, & the rule of
thy profession, following it with great
alacrity, though it bring thee to the
stable, because there thou shalt cer-
tainly find Almighty God.

THE 2. POINT.

TO consider how the Kings being
come to Bethleem, the star stood
ouer the place where our Saviour
was borne, and sparckling cast forth
bright beames of light, as it were
saying vnto them: Loe heere he is,
whome you doe seeke. And entring
the place they found the true Lambe
of God, who taketh away the sinnes
of the world, reposed in the armes,
and sucking at the breasts of his B.
Mother. Who illuminating their vnder-
standing with a celestiall beame
of diuine light, discovered vnto them,
how that little babe though in exte-
riour shew the most poore and con-
temptible in the world, was true God
and Lord of all.

Ponder the goodnes & mercy
of this our Lord, who vouchsafed to
impart

Exercises. (Lib. II. Med. XII.) 211

Impart the faith of this sacred My-
stery of the incarnation, in such plen-
ty, vnto the Gentills; and communi-
cated himselfe vnto them so gration-
fly, as to call them vnto him, though
they had no knowledg at all of him
before: to seeke them out in so farre
Countreyes, though they lived with-
out thought of him, & to call as it were
at their dores, & enter into their harts,
as if he had need of them, & not they
of him.

Hence thou mayst gather that
he hath often done the same to thee:
for thou being neither able to desire
him, nor to tast of any such matter,
he hath sought, called & chosen thee
euen when thou wert most carrellesse
of him and didst fly away from him.
Be therefore thankfull and seruice-
able towards him for it, as these holy
Kings were. And if thou hast nothing
els to offer, take all thy sinnes togea-
ther, and with hartly sorrow and re-
pentance for thine offences commit-
ted against this thy Lord God, offer
them vp vnto him, that they may be
consumed with the fire of his diuine
charity.

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charity, and thy soule remaine perfectly cleane and pure from them all.

THE 3. POINT.

TO consider, that albeit these holy Kings saw this poore infant lodged in a vile stable, wrapped in poore ragges, layd in a hard manger, so destitute and forsaken of all humane help and comfort; yet they stedfastly believed that he was the true King and Lord of heauen and earth, and forthwith cast their Scepters, and Crownes at his feet, and prostrate on the ground with great humility and reuerence, adored him, and offered him gold as to their King, Incense as to their God, and myrrh as to a mortall man.

Ponder that as these holy Kings offered vnto this heauenly King and Blessed Infant, these three mysticall giftes, so were it meet thou didst offer him whatsoener thou hast receiued from his most bountifull hands. And prostrating thy selfe before him, and adoring him as thy King and Lord with seruent loue, in lieu of gold, wouldst

Exercises. (Lib. II. Medit. XII.) 213
wouldst offer vnto him all the riches
& goods of the world : so that if they
werethine, thou wouldst most wil-
lingly lay them at his feet. In lieu of
Incense, all the smoke and vanity of
the honours and glory which the
world can afford thee. And instead
of myrrh the delights & pleasures of
the flesh, wholly and most vvolingly
renouncing them, and desiring not to
haue or enioy them, although they
were offered thee.

Hence thou mayst gather great
confidence in the liberality of this
Soueraigne Lord, that he will receaue
this thy Present, and returne thee a-
bundance of spirituall riches for the
ponerty which thou hast promised
him: Victory ouer thy Passions and
thy flesh, for the vow of Chastity
which thou hast made vnto him.
And for the vow of Obedience, his
diuine loue & grace, that thou mayst
alwayes keep his holy Law, and
Commandements. And thou mayst
offer thy selfe vp wholly and entierly
in every thing to thy Lord God, as
these holy Kings his disciples did of-

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for themselves, and al that they had.

THE 4. POINT.

TO consider, that after the offering was made, before the holy Kings tooke their iourney homeward they receiued answer in sleep, that they should not returne to Herod, nor the same way they came.

Ponder that after thou hast once found God, and dedicated thy selfe to his seruice, thou oughtest not to do as thou wert wont to doe before, nor walke in those rough and crooked pathes which before thou didest tread: but must change thy course, embracing humility, and detesting pride, casting away anger, and reioysing in patience &c.

Gather also hence how necessary it is for thee to withdraw thy selfe from all vice and sinne, vvhich lead thee headlong into hell, and to follovv and embrace all manner of vertue which will bring thee to heaven, as the holy Kings did. For so doing Almighty God, who is the true light and way which leadeth to life, will illuminate and guide thee, as he did

Exercises. (Lib. II. Medit. XII.) 215
did illuminate & guide these his ser-
vants, and fill thee with the like gifts
of his grace, with which he did re-
plenish them, if thou dispose & pre-
pare thy selfe to receiue it, as they
did.

THE XII. MEDITATION.

*Of the presentation of the Child IESVS,
And of the Purification of our
Blessed Lady.*

THE I. POINT.

TO consider how the most B.
Virgin, though after the birth
of her dearest Son, she remay-
ned more pure and immaculate then
the starrs of heauen, did notwithstan-
ding subiect her selfe to the Law of
the Purification, not being obliged
thereunto: yea though in some sort it
were preiudiciall to her honour,
Wherefore as if she had beene like
to other women vncleane, comming
out of the stall of Betbleem, where
she was deliuered, in company of
her Spouse, she carryed her only
begotten

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begotten Sonne to the Temple of Ie-
rusalem, there to present him to the
Eternall Father, and to offer sacrifice
for him.

Ponder how different this en-
trance and obligation is, which the
Sonne of God this day maketh in the
beginning of his life, from that which
he made in the end of the same: for
now he enters into Ierusalem borne
in the armes of the most Blessed Vir-
gin, but afterwarde he shall enter a
foote carryng the Crosse vpo his shol-
ders whereon he is to be crucified.
To day he entreth to be offered in
the armes of Holy Simeon: then to
be offered in the armes of the Crosse.
To day he shalbe offered and re-
deemed with five Sicles (a certaine
coyne of that time) then as Redee-
mer, will offer himselfe for the loue
of men, to be whipped, crowned
with thrones, nayled and crucified
vpon the Crosse, & to a most paine-
full & thamefull death.

Gather hence great and earnest
desires to offer thy selfe, together
with this thy Lord vnto the Eternall
Father

Exercises. (Lib. II. Med. XIII.) 217
Fathers; alwaies to execute his most
holy will, and to carry thy Crosse
and the aduersities which befall thee,
after his most Holy Sonne: seeing
that he and his Blessed Mother be-
ing most innocent and most pure,
submitted themselves to the law of
sinners; as if they had bene them-
selves also sinners, with such, and so
heroicall acts of humility. And be as-
hamed, seeing thy selfe so foule and
so abominable a sinner as thou art, to
be so proud and haughty, desiring to
be reuied & regarded of all as pure,
holy, and iust.

THE 3. POINT.

TO consider the spirit & deuotion
wherewith the Blessed Virgin per-
formed this obligation or offering
for all mankind to the Eternall Fa-
ther. And in imitation of her, offer
thou also vnto our Lord the sacrifice
of his Sonne in remission of thy sins.
For it is better, and more gratefull
in his sight, then were all the sacrifices
exhibited in old time by the Patri-
arches, & Prophets. And if Almighty
God had respect to Abell, and to

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his gifts, how much more will he re-
spect the Blessed Virgin, and that B.
Lambe her Sonne which this day she
offered unto him.

Ponder the little spirit and de-
votion wherewith thou makest thine
offerings in Masse and Communion:
not offering to the heavenly Father,
his Eternall Sonne with such devoti-
on and thanksgiving as it behooveth
thee to do, in regard that he hath gi-
uen thee him for thy Redeemer and
Mayster, yea which is more to be ad-
mired, hath deliuered him into the
hands of death it selfe for thee & for
thy sinnes.

Stir yp in thy selfe affections of
denotion with a great desire of am-
endment of thy life: beseeching our
Lord to accept this thy offering. For
though on the one side in regard of
thy selfe who doest make this offer,
thou maist iustly feare to be reiected
as thou deseruest: yet because he doth
also make offer of himselfe for thee,
trust, and haue great confidence that
thou shalt be admitted, and haue thy
sinnes forgiven thee.

THE 3. POINT.

TO consider that although at the same tyme at which the Blessed Virgin our Lady entred into the Temple with her most Holy Sonne in her armes, there were many more of all sorts and conditions, Priests & learned men, noble and of the vulgar sort, yet to Simeon, and Anna the Prophetesse only, God imparted his heavenly light to know the Saviour of the world, in reward of their good life, and holy desires.

Ponder first with what fervour and alacrity that Holy old man Simeon came with stretched out armes to receiue his Saviour, and sayd as we may piously belieue vnto the B. Virgin: Give me, O Virgin, your only Sonne, for he is my God, and Lord: he is the desired of all Nations: who is to pay for my trespasses and sinnes: who must open me the gates of heaven, and who must saue me, to hold them, some aid or

Ponder secondly, when this holy old man sayd these, or the like words, what floods of tears trickled

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downe his venerable cheeks? What
thanks and praises did he yield vnto
him who had reserved him for so
great a fauour? How tenderly did he
imbrace the infant in his armes, say-
ing with the Espouse in the Canticles:
I haue found him whome my soule
loueth: I hold him, neither will I let
him goe.

Gather hence the like longing
desires to receiue thy God, and to
place him within thy very bowells,
& to put him with the Holy Espouse
as a seale vpon thy hart: for so doing
thou mayst iustly hope that because
he is faithfull in his promises, though
he stay a while, he will come as last &
comfort thee, as he comforted Saint
Simeon in reward of the seruour and
deuotion wherewith he serued him in
his holy Temple.

THE 4. POINT.
TO consider, that this Holy old
man Simeon receiuing the child
in his armes, made oblation of him
to the Eternall Father, for that he
had a very great desire to see Christ
our Lord in mortall flesh, and Al-
mighty

Exercises. (Lib. II. Med. XIII.) 221
mighty God had made him promise
thereof. And not only this his desire
of seeing him was fulfilled, but also
it was granted him to take him in his
armes, to kisse and embrace him, and
to vnderstand by reuelation of the
Holy Ghost that within that little bo-
dy was included all the greatnes, Ma-
iesty, & immensity of Almighty God
himselfe.

Ponder, that God Almighty is
not wanting in performing his pro-
mise: but rather doth performe
more then he promiseth: whereas the
world, the flesh, and Diuell con-
trarywise, doe promise that which
they cannot giue vs, they promise
that which is good but performe that
which is euill, they promise pleasure
and contentments, and giue disquiet
and sorrowes, finally in lieu of life,
they bring eternall death.

Gather hence an inflamed de-
fire, with this Holy old man S. Simeon
to haue in thy armes this most sweet
babe, the heyre & King of the world;
the only begotten Sonne of God, the
eternall weale and saluation of man-
kind,

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kind, the summe of all happinesse,
the Author of thy everlasting blisse,
seeke, crave, and sigh after this: for
if it be granted thee, this alone will
abundantly supply all other wants,
and fulfill thy desires.

THE XIII. MEDITATION.

Of the flying into Egypt.

THE I. POINT.

TO consider how King Herod,
having vnderstood by the Sa-
ges of the birth of Christ our
Saviour, King & Lord of the whole
world, fearing least he would take
from him the Kingdome which he
had vsurped, determined to seek him
out, and to make him away, though
he knew by the Holy Scriptures, that
he was to be at least a great Prophet
sent by God for the saluation of the
world.

Ponder, how soone our Sani-
our Christ beginneth to be persecu-
ted: for he was scarcely borne, when
presently Herod sought his life, the
Eternall

Eternall Father so ordaining, that
 his most Holy Sonne and his Blessed
 Mother should from their infancy
 walke the way of persecution and
 affliction; which ought to be a great
 comfort vnto thee, if peradventure
 thou see thy selfe persecuted in re-
 gard of thy vertues; remembering that
 which our Saviour Christ said to his
 Disciples: The servant is not grea-
 ter then his Master, if they haue per-
 secuted me, you also will they perse-
 cute. For they hate not those who
 are of their owne crew and faction,
 but those who are contrary vnto the
 end resist them. Here, out of compassion
 ment, and be sorry, that there should
 be found any so wicked, and ungra-
 tious, as to seeke against Christ with
 intention to kill him: whereas he
 cometh to give life vnto the dead,
 and an eternall Kingdome of heauen
 for a temporall. Take heed lest thou
 do not the same (which that wicked
 King did) through thy sins, for they
 doe seeke to persecute and kill him.

Exercises. (Lib. II. Med. XIII.) 225

Almighty God, as Saint Ioseph did,
because heerin consisteth true iustice
and sanctity, that thou do not reply,
not contradict the Commandement
of God in any thing, but speedily
fullfill the diuine will: reioycing to
subiect thy iudgement not only vnto
God, but also vnto men for the
loue of God.

THE 3. POINT.

TO Consider the small security
wherewith Iesus Christ our Sani-
our lieth amongst those of his own
Countrey. For comming to remaine
with them, they receiued him not,
wherefore it was necessary an An-
gell should aduise Saint Ioseph to take
the child, and his Mother, and to fly
into Ægypt, amongst a strange and
barbarous Nation.

Ponder how Christ our Lord
being to fly into the desert, he might
haue gone to the Contrey of the three
Sages, where he should haue bene
knowne, respited, and serued, he
would not doe so, but went into Æ-
gypt amongst his enemies & stran-
gers, where he had neither house,

nor barbour, nor any maintenance at all, that by wanting all commodities, he might haue occasion of more to suffer.

Gather hence how pleasing it is to God, that his elect (especially such as be Religious persons) remaine where his will is they should, and not where they, guided by their owne fanfy, desire to dwell: because the true security of the soule, doth not consist or proceed from the place, but from the assistance and protection of Almighty God.

Consider also, that the Angell said vnto Saint Ioseph: Be there, to wit in Ægypt, vntill I shall tell thee: that is, that he should remaine in Ægypt vntill he should heare further from him: giuing thereby to vnderstand that in matter of afflictions and desolations, and also in whatsoever offices and imployments he imposeth vpon thee, thou oughtest not to assigne, nor seeke to know the time, how long they are to continue, but must leaue this care vnto Almighty God, be it little or much, who knoweth

Exercises. (Lib. II. Medit. XVIII.) 317
knoweth much better what is befit-
ting vs then we our selues.

THE 4. POINT.

TO consider how the most Blessed
Virgin, as soone as she vnder-
stood by Saint Ioseph the diuine wil,
being most humble and obedient,
she forthwith obeyed, and fearing to
fall into the hands of Herod, and so
endanger that precious Iewell, which
was all her riches, not standing vpon
labours of paines, nor vpon the in-
commodities of the way, she pre-
sently arose, and with all speed tooke
the Blessed babe in her armes & fled:
not regarding that she leaueth her
countrie, parents, and friends, her
house, and whatsoener she had there,
so that she might keep and assure that
which of her was for more esteemed
then all therest.

Ponder how the most Blessed
Virgin and Saint Ioseph trauailed all
alone that wearisome way, vnpro-
uided of all commodities, in great
pouerty, vpon some little beast, or
asse, carrying a few cloaths of the B.
child, and some tooles of S. Ioseph,

K s

the

228. *Of Mañell of spirituall*
the rest he carryed on his backe, Also
what extreme cold the B. Virgin en-
dured, being tender, & of a delicate
complexion, it being then the depth
of winter. Behold the foule wayes &
durry passages which they met with-
all, and finally how after long trauaile
and paines taken, they came into E-
gypt, & betooke themselves to some
poore cottage, vnkowne & negle-
cted of the world: but very much co-
forted, for that the Blessed Infant
had escaped the hands of his enemies.

Gather hence a great loue to
pouerty, & to be contemned & for-
gotten of the world: & seeing in this
world thou art as a way-faring man,
desire to ioyne thy selfe with this ho-
ly company in their iourney, and see
if thou canst serue them in any thing.
Peraduenture the B. Virgin will giue
thee her Sonne sometimes to carry in
thy armes. O happy art thou, if it be
granted vnto thee!

THE

THE XV. MEDITATION.

Of the murder of the holy Innocents. Of
the slaue of the child Iesus in E-
gipt: & of his returne into Israel.

THE 1. POINT.

TO Consider how King Herod
perceiuing that he was deluded
by the Sages, to secure his
Kingdome, determined to kill him
whom he feared might deprive him
thereof. And because he knew not
where he was, and least the child he
sought for, with rage & diuelish fury
should escape him, he commanded
all the young children borne at that
time, to be murdered, and execu-
ted it with barbarous cruelty & im-
piety, to the end Christ Iesus our Sa-
uiour should not escape, but dye a-
mong them. But it succeeded not as
he desired, neyther was the Tyrant
able to compasse his intent, albeit he
omitted no diligence for the accom-
plishing thereof: for although all the
world persecute vs, if God protect
and

530 *A Mannall of spiritnall*
and defend vs, we cannot suffer losse
of the least haire of our head.

Ponder the grieve that our Sa-
viour had in Ægypt, seeing from
thence the murder of so many In-
fants for his sake: but on the other
side, how he was glad and reioyced
that by the meanes of temporall
death, which passeth in a moment,
they obtayned life everlasting, which
now they enjoy: many of them by
this meanes being deliuered from the
danger of eternall damnation, because
if they had not dyed by this occasion,
peraduenture they might haue beene
of those that consented to the death
of our Saviour, & so should haue
been damned.

Hence thou maist gather a great
desire to put thy life and death in the
hands of God, endeavouring to con-
fesse & manifest him with thy worke;
though it should cost thee thy tem-
porall life to gaine eternall, as these
holy and thrice happy Infants did.

THE

THE 2. POINT.

TO consider how Saint Ioseph, & the most Holy Virgin with her Sonne being now in Ægypt, began to treat with that barbarous people, and to gaine their good wills. And it is credible, that the Blessed Virgin went to assist and help other women when they needed, and as rich women doe call for the poore to haue their assistance, and doe giue them something for their paines, so it is likely they vsed her help.

Ponder how through her good behauiour, speeches, & celestial conversation, the richer sort tooke affection to this poore Virgin, and also to the child Iesus, who in like manner was much beloued for his beauty & sweet countenance.

Gather hence how thou oughtest to behaue thy selfe with strangers, superiours, & inferiours.

Ponder likewise how S. Ioseph did worke, & earne dayly wages, therewith to maintaine the Blessed Virgin, and her Sonne. Make account that the office, paines, or function

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tion wherein thou imployest thy
selfe, thou performest it to maintaine
these poore exiled and banished per-
sons for that which thou doest for
thy brethren and neighbours, our
Saviour esteemeth it as done to his
owne person: as himselfe sayth in
the Gospell.

THE 3. POINT.

TO consider how after five or se-
uen yeares were past of this exile
in Egypt (as some Authors say) an
Angell of our Lord appeared againe
in sleep to Saint Ioseph, saying: Arise,
and take the child and his Mother, &
goe into the Land of Israel, for they
are dead that sought the life of the
child.

Ponder that at length the per-
secutor dyed, and the banishment of
the Innocent Child Iesus ceased,
whereby thou maist perceiue that the
paines, perills, and persecutions of
this life shall haue an end, and the
banishment thereof; and they which
persecuted vs shalbe iudged, & their
inventions examined.

Whence thou mayst gather
also

also, that if thou remaine faithfull
towards God, and beare with pati-
ence the afflictions which he sendeth
thee, for proofe and crowne of thy
verue, after the exile of this world,
thou shalt enter and possesse the eter-
nal rest of heauen; which God hath
prepared for thee.

THE 4. POINT.

TO consider the providence of Al-
mighty God in sending presently
his Angell, to bring these to happy
abiding in Saint Ioseph, & to free him
from the banishment of so many
yeeres.

Ponder what confidence he had
in Almighty God, and how conten-
ted he was, seeing the care God had
of them, and how ready God was to
heare his prayer, and to release him
from his doubts, difficulties, and
cares.

Purpose to haue recourse euer to
Almighty God in thy difficulties,
in prayer and confidence in him:
for thou mayst securely put all an-
xious solicitude of the successe of thy
affayres, casting thy selfe into the
hands

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hands of God: for in them (as David
sayth) are thy strong & prosperous
successes.

Likewise thou mayst consider
the griefe of these of Egypt among
whome those holy Saints had lived,
when they were to take their leave of
them, by reason of an singular con-
sent they received in their vertuous
conuersation, & for that it is credible
that they left many (who were blind
and ignorant ever before) enlightened
with the light and knowledge of the
true sayth.

Gather hence desires, that Christ
our Lord neuer depart from thy
soule, but everlastingly remaine with
thee. Beseech him, as those two dis-
ciples did, saying vnto him: Tarry
with vs because it is towards night,
& the day is now far spent.

Purpose to have recourse
Almighty God in thy
prayer and confidence in him
for thou mayest receive
the assistance of the
holy spirit, and thus
be enabled to
stand

THE XVI. MEDITATION.

How the child Iesus remained alone in
the Temple of Ierusalem.

THE 1. POINT.

TO consider how that after the
most Blessed Virgin with her
Sonne and S. Ioseph had beene
in the Temple of Ierusalem, and
therein adored Almighty God their
Creatour, the Blessed Virgin depar-
ted towards Nazareth, and S. Ioseph
followed some houres after (because
the men went not together with the
women, wherein children might goe
indifferently with the one or the o-
ther;) and so the Blessed child remay-
ned behind them in the Temple, they
not perceiuing it.

Ponder how the Blessed Virgin
being now come a good way on her
journey, stood expecting her most
beloued Sonne, & Spouse with great
desire of their comming: but when
she saw that her Spouse Saint Ioseph
brought not with him the B. Child,
being

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being much perplexed and troubled
asked him where he was. And he
likewise much afflicted, answered
that he thought he had returned with
her: but finding it otherwise, they
began to lament and weep incessant-
ly: and not without great reason, for
the losse was not small of so great
treasure.

Gather hence two things: The
first what griefe thou oughtest to haue
when thou shalt chance to lose Al-
mighty God through thy owne de-
fault, seeing the most B. Virgin and
Saint Ioseph grieved so much, when
he absented himselfe from the with-
out any fault of theirs.

Secondly, with what diligence
thou oughtest to seek Almighty God
not ceasing, nor omitting any occa-
sion, but seeking him in all places
wherefoever thou mayst haue any tri-
dings of him, as the Espouse did in
the Canticles when she said: I will
rise, and will goe about the City, by
the streets and high wayes. I will
seeke him, whom my soule loveth.
For that which costeth vs nothing

exercises. (Lib. II. Med. XVI.) 237
is esteemed, and that which is
worth much (as God is) must cost ve
much.

THE 2. POINT.
TO consider wherein this most
blessed child did spend those days
which he was in the temple from his
parents, how he watched and prayed
threall the night, offering himselfe
to his Eternall Father for the sal-
vation of the world.

Ponder that his bed whereon
he reposed all that while was the hard
ground, or some steele or bench in
the Temple, and yet thou must have
thy bed so soft. His dyet was a little
bread gotten of almes, and thou see-
st delicacies and superfluities: yea
it is more probable he passed all the
time without eating: for of all these
temporall matters he made but small
reckoning, where contrary wise thou
wilt that nothing be wanting unto
thee, but wilt abound in all.

Hence thou mayst gather af-
fections and purposes of imitating
his Saniour, by embracing the po-
verty and want of all thinges, seeing
also

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the Lord of them all endured & suf-
fered in himselfe so great penury
them. Have also compassion of his
pouerty and solitarines, because for
thy sake he put himselfe in these
straits of extreme necessity.

THE 3. POINT.

TO consider, how the day follow-
ing in the most Blessed Virgin re-
turned with Saint Ioseph to seeke her
beloued Sonne our Lord in Hieru-
salem.

Ponder with how great solici-
tude, with what sighes, groaning
and teares, and with how much care
she sought him, demanding of all that
met, whether they had seene whom
her soule loued: and giuing them
signes whereby they might know
him, she said with the Espouse in
the Canticles: My beloued is white
and ruddy, chosen from among
thousands. But when no body could
answere her demand, she turned
herselfe to the Eternall Father, with most
seruent and deuout prayer, besee-
ching him not to chastise her so
goreously, if she had committed any

Exercises. (Lib. II. Med. XVI.) 139
negligence in the service of his Sonne
and her God: acknowledging her
selfe not worthy to be his hand-
mayd.

From hence thou mayst gather
two things: First, that a most certain
and assured meanes to find Almighty
God, is to acknowledge that thou de-
servest not to find him, and perad-
venture he hath left thee through
thine owne default, albeit thou know-
est it not.

The second is, that Christ our
Lord is not to be found among the
delights and pamperings of the flesh
but in afflictions, paines and desola-
tions: not among kinsfolkes and ac-
quaintance, but in his holy Temple,
where thou art to seeke him, if thou
desire to find him.

THE 4. POINT.

TO consider, how that after our B.
Lady, together with her Spouse
Saint Ioseph had sought her beloned
Sonne both within and without the
City of Ierusalem, at last after three
dayes, they found him in the Tem-
ple it selfe, sitting in the midst of
the

the Doctors, hearing them, and asking them, with so great modesty, with such gravity & prudence, with so singular wisdom and eloquence, that all were astonished that heard him, demanding of one another: Who is this? What child is this? What wisdom is this in so tender years? Whose Sonne is this child?

Ponder how great joy and content our Blessed Lady receiued when she found her most holy Sonne, and saw him so much honoured & esteemed, and her hart being not able to endure any delay, she entred among the middest of the Maisters and Doctors, & approaching vnto him, she speake these moanefull and tender words: Son, why hast thou so done to vs? Behold thy Father & I sorrowing did seeke thee; He answered her, That he had done so, that he might attend and imploy himselfe in the affaires of his Father.

Gather hence a desire, that all thy whole life and endeauours may be imployed, not in the affaires of this world, or of selfe-love, but in those

Exercises. (Lib. II. Med. XVII.) 248
those which are of God, and for God.
Bee ashamed to see how far thou hast
hitherto beene from obseruing this
aduise, and procure from this day
forward, euer to imploy thy powers
and senses in the seruice of Almighty
God: seeing his diuine Maiesty al-
waies imployed himselfe in that,
which was for thy good and benefit.
For by so seeking our Lord God,
thou shalt find him, and neuer loose
him.

THE XVII. MEDITATION.

*Of the life of Christ our Lord til he was
thirty yeares of age.*

THE I. POINT

TO consider, that as Christ our
Lord grew euery day in years,
so likewise he increased in wis-
dome and grace with God and men.
Not that he properly receiued any
more wisdom, grace, or sanctity,
as he did increase in age, for nothing
could be added to that which he had
in these things, because fro the very
L instant

instant of his conception, he was endued with all plenitude of graces; but he increased in the exercise thereof, giuing dayly greater demonstration of knowledge and vertue, of wisdom and sanctity to all the world.

Le. vii. Ponder, how gracious our Sauiour was in the sight of his Eternall Father, and how pleasing a thing it was vnto him to see his holy Sonne, not only in that height of all wisdom and grace, wherewith he was replenished: but also to see him to proceed therein in the sight of men to so high a perfection.

Le. viii. Learne to desire to proceed & daily increase in vertue: endeavouring to be perfect in that state wherunto thou art called, whether it be religious or secular, and be ashamed considering how often thou hast gone backe in the way of vertue: remembering that (as S. Bernard saith) in the way of God, not to go forward, is to go backward.

THE 2. POINT.

TO consider how our Sauiour for the space of thirty yeares was sub-
iect

Exercis. (Lib. I I. Med. XVII.) 243
iect to his Holy Mother, and to S. Ioseph vntill he dyed, obeying them in all they commanded him.

Ponder, who he is that obeyeth and subiecteth himselfe, & to whom and in what things. He that obeyeth is God, Lord and Creatour of all things, whome all are obliged to obey, and be subiect vnto. Whome doth he obey? Not only the Blessed Virgin who was his true Mother, but also for her sake obeyeth Saint Ioseph, who though he were not indeed his Father, yet was he so accounted, being a poore Carpenter. In what things doth he obey? To wit, in meane and base things, such as are wont to be done in the house of a poore Artificer, as to saw & hew timber, and other thinges of the like nature. Be confounded and greatly ashamed, considering thy Sauiour Christ Iesus hewing timber, driving nayles &c. and beholding thy selfe how thou refuseth to do such things.

And gather hence that the excellency of a spirituall life consisteth not so much in doing workes which

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of themselves be glorious (as to preach
to governe, to teach &c.) as in doing
those works which God comman-
deth vs to doe, by meanes of our Su-
periours, though of themselves they
be but base and very meane. And be
ashamed of thy pride, and little obe-
dience, in not subiecting thy selfe, nor
obeying thy parents and Superiours
for the love of God, even in little
matters, seeing the King of Heaven
(as Saint Bernard sayth) subiecting
himselfe to the very dust of the earth
the Creatour of all things to his crea-
tures: and be ashamed to desire and
secke after honourable offices and
employments, seeing Almighty God
to exercise himselfe in thinges so base
& humble.

THE 3. POINT.

TO consider how Christ our Lord,
vnuill he was thirty years of age,
exercised himselfe in the trade of a
Carpenter: for he was not only cal-
led the Sonne of a Carpenter, but al-
so a Carpenter, as S. Marke sayth,
And whereas he might haue chosen
to himselfe some more honourable
employ-

Exercises. (Lib. II. Med. XVII.) 245
employments, he vndertooke this
meane office, therein to exercise hu-
mility, & to be dealt with, as noble
and principall men do deale with me-
canicall artificers: that so, the treasures
of wisdom & knowledge of God,
which are all in this our Lord (as his
holy Apostle sayth) might be hid-
den from the eyes of the world.

Ponder the rare silence of
Christ our Lord, who during all this
tyme, would not make himselfe
knowne, but did so long hold his
peace: and being the Wisdom and
Eternall Word of his Father, would
not speake, nor make knowne who
he was by publike preaching, vntill
he was thirty yeares of age, leading
in the meane while, a life full of po-
uerty, humility and silence, con-
cealing his graces & other prerogatives
with rare humility.

Learn by this patterne & ex-
ample how to keep silence in thy ex-
ternall businesse and corporall ex-
ercises, if thou art employed in any,
imitating Iesus Christ our Lord, who
labouring in body, prayed in mind.

Endeavour likewise to conceale the giftes and talents which God hath giuen thee, when there is no need to publish them: laying first deep root in humility, seeing thy Redeemer vouchsafed to walke this way for so long time together.

THE 4. POINT.

TO consider, how the B. Virgin did profit and benefit her selfe increasing in all sorts of Vertues, but especially in Humility, seeing her most Blessed Sonne and her God, being wisdom it selfe, and yet concealed vnder such signes and exercises of Humility.

Ponder how our Blessed Lady was euer contemplating and obseruing him and his examples, keeping and ruminating all these things in her hart: and calling them often to mind, she endeauoured to imitate her Sonne, and after his example to increase in humility, wisdom, and grace. O how contented did she liue hauing in her company such an incomparable mirror and patternes of vertues! How ioyfull was she to
have

Exercises. (Lib. II. Med. XVII.) 147
haue him alwaies at her side, to see
him dayly at her table: to heare his
words, to enioy his presence!

Gather hence a great desire to
haue Christ our Lord, present and
before thine eyes in all thy workes.
Beseech him that he vouchsafe neuer
to depart from thee, nor thou from
him, that thou mayst performe thy
actions with spirit and life, as his di-
uine Maiesty desireth thou shouldest.

THE XVIII. MEDITATION.

*Of the Baptisme of our
Saviour*

THE I. POINT

TO consider, how Christ our
Lord hauing liued in compa-
ny of his most Holy Mother
(who was now a widdow) thirty
yeares, such a life, as we may well i-
magine double to haue been more
diuine then humane, the time being
now come wherein he was to mani-
fest himselfe to the world, perfor-
ming the office of a redeemer and

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Mayster, he came one day to our B.
 Lady, & with most tender affection
 disclosed vnto her the whole matter,
 & as an obedient sonne craved leave
 of her, and her benediction, that he
 might go and attend to the worke of
 our Redemption. The Blessed Virgin
 through the great desire she had of
 the saluation of mankind, not requē-
 sting him to deferre it any longer
 tyme with perfect resignation to the
 diuine will, denying her owne will
 to conforme it to the wil of Almighty
 God, sayd vnto him that which
 her most Holy Sonne said to his eter-
 nall Father in the Gardens: Let not o
 Lord, my will, but thine be done:
 and imbracing her Sonne & her God
 most tenderly, she gaue him her Bles-
 sing and licence, wherewith he de-
 parted, and remayned with teares
 trickling fast down her cheeks alone,
 a poore widdow, and without her
 Sonne.

Ponder the punctuall obedi-
 ence of the sonne, in thus abando-
 ning that chaste doue his Mother, and
 the pleasant and contented life he led
 with

Exercis. (Lib. II. Medit. XVIII.) 245
with her, to lead his life among wild
beasts: & the sacrifice of the mother,
depriving her selfe of such a Sonne.

Take example from hence and
learne of Christ our Redeemer so to
loue thy parents and kinsfolkes, that
whersoever the glory or seruice of
God shall require, they may not stay
nor hinder thy good purposes and
desires, neyther Father nor Mother,
kinsfolkes nor friends, no nor all the
world: procuring, if they attempt
any such thing, to fly from them as
fro domesticall enemies: for so Christ
our Sauour calleth them.

THE 3. POINT.

TO consider, how our Sauour, as
soone as he was departed out of
the preséce of his beloued Mother,
tooke his way tovvardes Iordan,
where S. Iohn was baptizing the Pu-
blicans & sinners.

Ponder first how poore, how
solitary, & how destitute of all com-
pany our Sauour goeth on his way,
and aboue all, how he placeth him-
selfe in the number of sinners, there-
by to giue vs another example of hu-

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militie, and not desiring to be knowne
besought S. Iohn to baptize him.

Secondly, how great the ioy &
content of this Saint was, when he
knew by the spirit of prophesie Christ
our Lord, how he leaped againe for
ioy as he did when he acknowledged
him in his mothers wombe; behol-
ding him there so humble.

Gather hence desires to humble
and submit thy selfe to the very dust
of the earth, not desiring from hence
forward, to iustify thy selfe, nor pre-
ferre thy selfe before others, seeing
thy Sauour so humble, going to be
baptized, as if he had beene a great
sinner: and seeing thou art indeed a
sinner, desire to vse convenient re-
medyes, though thereby thou be no-
ted & knowne to be a sinner.

THE 3. POINT.

TO consider, how S. Iohn refused
to baptize our Sauour saying vn-
to him: I, O Lord, ought to be
baptized of thee, and comdest thou
to me?

Ponder the admiration and
astonishment of Saint Iohn, seeing our
Sauour

Exercises. (Lib. II. Med. XVIII.) 257

Saujour so humble, and those short,
but mysticall vvordes: Thou com-
mest to me to be baptized? Thou
God infinite, Thou Saujour of the
world, Thou forgiuer of sinnes,
Thou who sanctifiedst me in my mo-
thers wombe, comcest to me, thy
creature, a vile and silly worme, and
thy seruant?

Hence thou mayst gather, that
vertue and sanctity consisteth in hu-
mility and obedience (that is) in
obeying God and his Vice-gerents,
(I meane) those which be in higher
degree of dignity, office, age, and
science. Also our equals, giving them
greater honour and the better place.
And our inferiours, delighting to
subiect thy selfe vnto them as if they
were thy superiours: taking exam-
ple by Christ our Lord, who hum-
bled himselfe so much this day, o-
beying and kneeling downe before
his Precursor S. Iohn Baptist to be
baptized of him.

THE 4. POINT.

TO consider, how while S. Iohn
baptized our Saujour, the Eter-

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nall

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mall Father authorized & honoured
him most wonderfully, fulfilling the
truth of that saying: Whosoever
humbleth himselfe, shalbe exalted.
And to this end the heavens were o-
pened, and there descended a dove,
and rested vpon our Sauours head,
to declare his innocency and sanctity
that he was the Lambe of God, that
taketh away the sinnes of the world:
& a maiestical and grane voice was
heard from the heauenly Father, say-
ing, this is my beloued Son, in whom
I am well pleased, by whome I am
appeased, and reconciled vnto man-
kind.

Ponder, that although Christ
our Lord desired to conceale him-
selfe, permitting himselfe to be ac-
counted but an ordinary man, and a
sinner, yet the Eternall Father ma-
nifested his innocency, declaring who
he was by a voice from heauen: for
it was not reason that so great humi-
lity should passe without testimo-
ny of great glory. And it is the condi-
tion of Almighty God to glorify the
humble.

Gather

Exercises. (Lib. II. Med. XIX.) 253

Gather hence desires to please this our Lord, humbling thy selfe, as Christ humbled himselfe, hiding & concealing thy selfe for his loue, as he did for thy example, which if thou dost he will haue care when occasion shall serue, to manifest, honour, and exalt thee before God and men.

THE XIX. MEDITATION.

Of the temptation of Christ in the desert, and of his victory.

THE I. POINT.

TO consider how that after our Saviour was Baptized by Saint Iohn, moued of his owne holy spirit, he betooke himselfe to the desert, as a place ministring occasion of temptation, there to be tempted; where he performed most holy and retyred exercises, and remayned there forty dayes, and forty nights, neyther eating nor drinking. And this to satisfy for thy riotousnes and delicacye: exercising himselfe in continuall

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nall Father authorized & honoured
him most wonderfully, fulfilling the
truth of that saying: Whosoever
humbleth himselfe, shalbe exalted.
And to this end the heauens were o-
pened, and there descended a dove,
and rested vpon our Sauours head,
to declare his innocency and sanctity
that he was the Lambe of God, that
taketh away the sinnes of the world:
& a maiestical and grane voice was
heard from the heauenly Father, say-
ing, this is my beloued Son, in whom
I am well pleased, by whom I am
appeased, and reconciled vnto man-
kind.

Ponder, that although Christ
our Lord desired to conceale him-
selfe, permitting himselfe to be ac-
counted but an ordinary man, and a
sinner, yet the Eternall Father ma-
nifested his innocency, declaring who
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it was not reason that so great humi-
lity should passe without testimo-
ny of great glory. And it is the condi-
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Gather

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this our Lord, humbling thy selfe, as
Christ humbled himselfe, hiding &
concealing thy selfe for his loue, as
he did for thy example, which if
thou dost he will haue care when oc-
casion shall serue, to manifest, ho-
nour, and exalt thee before God and
men.

THE XIX. MEDITATION.

*Of the temptation of Christ in the de-
sert, and of his victory.*

THE I. POINT.

TO consider how that after our
Saniour was Baptized by Saint
Iohn, moued of his owne holy
spirit, he betooke himselfe to the
desert, as a place ministring occasi-
on of temptation, there to be tempt-
ed; where he performed most holy
and retyred exercises, and remayned
there forty dayes, and forty nights,
neyther eating nor drinking. And
this to satisfy for thy riotousnes and
delicacyes: exercising himselfe in
continuall

continuell prayer and fasting, and other corporall austerities: living not in company of his Blessed Mother, or of Saint Iohn by the river Iordan, but all alone among savage and wild beastes, being Lord of Angels, so humble himselfe for man, who through sinne vvas become a brute beast.

Ponder, how the Holy Ghost led our Saviour into the desert, to challenge the Prince of darkenesse to enter into the field, and to fight and vanquish him; that knowing by experience, what it is to be tempted of the Diuell he might haue compassion of those who are tempted, and that with the victory of his temptations he might instruct thee to withstand & overcome thine with magnanimity & courage.

Gather hence a very feruent & earnest desire to giue thy selfe to prayer, fasting and mortification (especially when thou art tempted) according to the example of this thy Lord, who armed himselfe for the combat and temptation with these
(spirituall)

Exercises. (Lib. II, Medit. XIX.) 255
spiritual weapons, & taught thee how
greatly he alwayes esteemed these
vertues, that exercising thy selfe in
them, thou mightst so obtain victory
ouer thine enemies.

THE 2. POINT.

TO consider how those forty daies
of fasting being ended, our Sau-
our was hungry, to wit, as he was
man, and forthwith the Diuell was at
hand, who watched and obserued
whatsoever he did, and vnder colour
of pittying him, said vnto him: If
thou be the Sonne of God, command
that these stones be made bread, and
eate: which he sayd to try if by this
meanes he might deceaue him.

Ponder that the Diuell perswa-
deth that the stones should be con-
uerted into bread, and not into some
other more dainty meate: for that
which he pretendeth in temptations,
is not thy gust and pleasure, for if he
could deceaue thee by giuing thee a
tedious life full of a thousand bitter-
nesses & disgustes, he should not giue
the any contentment at all.

From hence gather, that thou
must

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must neuer be carelesse how thou li-
uest, because the solicitude and care
wherewith the Diuell goeth about to
entrap thee is great and continuall.
For our Blessed Saviour was no soo-
ner hungry, but he was ready to
tempt him, thinking to ouerthrow
him. Take heed, for so will he deale
with thee: marke well how much it
importeth thee, to watch, and pray,
(as our Saviour sayd vnto his Disci-
ples in the night of his so great affli-
ctions) that thou enter not into tēp-
tation.

THE 3. POINT.

TO consider how the second temp-
tation was of vayne glory, when
the Diuell in his owne likenesse car-
ryed our Saviour from the desert, to
the pinnacle of the Temple, perswa-
ding him to cast himselfe downe
headlong from aboue, because much
people being belovv, and seeing so
strang a thing, that falling so high he
receaued no harme, many of them
would belieue in him.

Ponder the meekenes of our
Lord God, in permitting himselfe to
be

Exercises. (Lib. II. Med. XIX.) 157
be carried by the Diuell, without resistance, & concealing for the present his omnipotency, that the Diuell might not know him for the Sonne of God.

Resolue and purpose firmly, that whensoever the Diuell shall tempt thee by himselfe or others, to vaunt thy selfe of thy vertues, thou wilt rather hide them by common and ordinary behaviour and conversation, and couer the interior and hidden Jewells of thy soule with the precious veyle of Humility. For where this vertue is, there is also (as the Wiseman sayth) wisdom, and so by his diuine ayd thou mayst obtaine thy desired victory.

THE 4. POINT.

TO consider how the third temptation was of couetousnes & ambition, procuring to ouerthrow our Sauiour at last by this way, and so he tooke him vp into a very high mountaine, and from thence he shewed him all the Kingdomes of the world presenting the al vpon condition that falling downe he would adore him.

Ponder

Ponder the vnstable thirst
the Diuell hath of thy perdition: for
he would giue thee the whole world
if it were his, so that thou wouldest
commit one only mortall sin against
Almighty God.

Gather hence a great esteeme
of thy saluation, with a firme purpose
not to do any thing in preiudice ther-
of for all the world: for against this
temptation our Lord sayd: What
doth it profite a man, if he gayne the
whole world, and sustaine the do-
mage of his soule? Wherefore put-
ting him a way with rebemency, he
sayd vnto hi n: Auant Satan, for it is
written, the Lord thy God shalt thou
adore, and him only shalt thou serue.
Whereby our Lord giueth thee to
vnderstand, that if thou shalt perse-
vere in the combat, with his grace
thou shalt overcome whatsoever tẽp-
tation: and the Diuell being vanquish-
ed, shall depart confounded, and
leave thee with the crowne of victo-
ry in thy handes, as he did (in spite of
his craft) in this conflict with our Sa-
uiour, vnto whom the Eternal Father
sent

Exercises. (Lib. II. Med. XX.) 259
sent after his conquest, not one Angel
alone to minister unto him in that ne-
cessity, but many, to congratulate
him the victory, and spreading the
table, they attended on him at din-
ner, as servants on their Lord and
Mayster.

Learne hence to confide and
trust in God, and he will nourish thee,
and remedy thy necessity, when, and
in what manner, it shal be most fitting
for thee.

THE XX. MEDITATION.

*Of the vocation and election of
the Apostles.*

THE 1. POINT.

TO consider how Christ our Sa-
viour being to choose twelve
men, that might be the twelve
foundations, or vpholders of his
Church, himselfe in person, not tru-
sting therein to any other, made choice
of them, & called them.

Ponder how absolute and per-
fect in all points this election of our
Saviour Christ was, who being the
infinite

infinite wisdom that cannot erre,
made choice, not of the noble, rich,
and mighty of the world, neyther of
the learned and Doctors of the Law,
not because he cōtemned or despised
eyther of them, in respect that him-
selfe was more mighty & more wise,
but because he being God had made
himselfe man, and of so mighty a
Lord was become a servant, and
being himselfe so great, had vouchsa-
fed to become so little in our Nature,
he chose rather humble, fraile, poore
and contemptible persons, and such
as got their living by fishing & men-
ding of nets, that they might not
attribute vnto themselves, those
great gifts & graces which he inten-
ded to impart vnto them, nor those
glorious acts which he meāt to bring
to passe by their meanes. Finally he
made this so miraculous an election,
that the cōversion of the world might
not be ascribed to humane force, but
to vertue diuine. And this was the
cause of choosing those whome he
did choose, and leauing those whome
he did leaue;

Gather

Gather by this, how much it importeth thee to ground thy selfe in profound Humility, if thou wilt that God make choice of thee to performe great matters in his service, and make thee partaker of his diuine & sacred mysteries.

THE 1. POINT.

TO consider how Christ our Lord called Peter, James, and Andrew, and by them othes to make them Apostles and Disciples of his schoole & his greatest fauorits, & Princes & pilars of his holy Church.

Ponder how great grace & fauour God did them heerein in choosing them, and leauing many others their equals and companions that fished in the same places, whereas if he had not chosen them, they had still remayned in their obscure condition, and their memory had beene now quite forgotten, and they peraduenture eaten vp and deuoured by fishes of the sea. But God Almighty reserued them & called thē to be the Fathers of the belieners, that their memory should endure and be celebrated

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brated for all eternity.

Hence thou mayst gather, how great a favour it was of Almighty God to make thee a Christian, and to take thee for his servant, vouchsafing to be served by thee, & to choose thee before many others, to whome if he had done this favour and benefit, they would have shewed themselves more gratefull, and served him a great deal better then thou doest.

THE 3. POINT.

TO consider, how S Peter, & Saint Andrew, while they were casting their nets into the sea, & the Sonnes of Zebedæus while they were in the ship of their Father, and S. Mathew sitting in the Custome-house, being called by our Saviour Christ, forthwith leaving all, followed him even to death, in hunger, thirst, and poverty, being much persecuted and calumniated, and neuer shrinking backe, but bearing all with great patience.

Ponder the excellent obedience of the Apostles as the voice and calling of Iesus Christ: for they negle-
And

And held all as nothing, in respect of his service, and to become his Disciples, putting of all carnall affection towards their Parents, friends and goods, which though they were but slender and little, yet in will and resolution they left much: for if all the whole world had beene theirs they would have left it all in like manner.

See therefore that when Almighty God shall vouchsafe to call thee & knocke at the doore of thy hart, thou become not deafe, but presently and without delay, leaving all thou hast (which indeed is but very little) thou follow and serve thy God, as the Apostles did, in afflictions and persecutions vntill death: that after this life thou mayst enjoy with them everlasting prosperity and blisse, which God hath prepared for thee in heaven.

THE 4. POINT.

TO consider how great fauours Christ did to his Apostles for this their prompt obedience: he exalted them to the greatest dignity, which

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he had instituted in his Church: he chose them for his perpetuall companions: he made them his Legats and Embassadors, he entred into very strait league with them & inward familiarity, he made them partakers of his secrets. And finally ordayned them for Iudges of the twelve tribes and gaue them the first fruits of the holy Ghost.

Ponder how for hating obeyed the voice of Christ, and forsaken whatsoever they had, or could possibly have, honours, riches, and pleasures to follow him that was more worth then all, they were far more honoured & esteemed of all.

Gather from hence a great desire to do as the Apostles did: for so God will reward thee as he rewarded them with an hundred fold in this life, over and above that which thou hast left: & afterwarde with life everlasting.

THE

THE XXI. MEDITATION.

Of the Miracle which our Saviour did
at the Marriage in Cana of Galilee.

THE I. POINT.

TO consider, how Iesus Christ
our Lord being invited to a
certayne marriage, together
with his Blessed Mother and Disci-
ples, excused not himselfe, but went
to the banquet to honour them (who
by all likely hood were poore, and
kinsfolkes or acquaintance to the B.
Virgin) and to take occasion to doe
some good to others, reaping thereby
some spirituall gayne, not only for
them which were present, but also
for vs all.

Ponder how holy a marriage
that was, wherein Christ and his most
Holy Mother, and the Apostles did
assist, giuing authority and honou-
ring with their presence that which
was to be one of the Sacraments of
Holy Church, for remedy of those
that are frayle. But at the best tyme of
M dinner,

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dinner, wine was wanting, and they
that were invited being many, the
bride and bride-grome poore, those
that serued were troubled, and very
anxious, not knowing how to reme-
dy the want.

Gather hence how that all the
pleasures, gustes, and contentments
of this life (signified by this banquet)
never endure for any long tyme, &
that when they are at the best, and as
it were at the daintiest bit, they va-
nish, and finally become bitter and
distastfull vwhen death commeth:
vwherefore it were a great deceit to
place therein our affection or confi-
dence.

THE 2. POINT.

TO consider how the most Blessed
Virgin perceauing the vwant of
wine, of her selfe, and not requested
by any, bethought her of a remedy,
and had recourse vnto her B. Sonne,
and sayd vnto him: They haue no
wine.

Ponder how the Blessed Virgin
performeth the office of Adnocat,
in behalfe of those that are deuoted
vnto

Exercises. (Lib. II. Med. XXI.) 167
vnto her, and hath compassion of
their necessities, & bringeth to passe
that the waters of tribulation and af-
fliction, be couerted into most sweet
and pleasant wine of spirituall conso-
lation. And if she be so ready to ayd
vs in our necessities being not asked
(as beere she was) how much more
will she be being requested, and mo-
ued by our prayers.

**Purpose to be thankfull to-
wardes the Blessed Virgin:** for seeing
she had such compassion at the want
of terrestriall wine, she doubtles will
haue far greater at our want of spiri-
tuall wine: and seeing she sought re-
medy for the first, she will more wil-
lingly craue it for the last, saying:
Sonne, this my seruant hath not the
wine of thy loue, graunt it him, I
beseech thee, that he being filled with
it, he may serue thee with more fer-
uour. After this same manner thou
mayst represent vnto Almighty God
thy necessities, with great confidence
that thou shalt find help, and in place
of the word Wine, thou mayst put
any other, saying: O my God, I want

M

humility

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humility, I haue not patience, I need
obedience &c. behold my needffity
and misery, and haue compassion on
me.

THE. 3. POINT.

TO consider, how that although
our Sauiour could haue remedied
this want, without the help of any
body by creating new wine, or multi-
plying that little which was left: yet
notwithflāding it being the pleasure
of God that we cooperate in part to
the remedy of our owne necessities,
he commanded the seruants to fill
the stone-pots that were there at
hand, full of water, which when they
had done, their anxiety and sorrow
was turned into ioy, and the water,
into delicate, and most excellent
wine.

Ponder the obedience of the
seruants, and submission of their vn-
derstanding, when being comman-
ded by our Sauiour to draw water,
and to fill the pots that were there
with the same, they did not only
reply, but performed punctually that
which Christ commanded them,

Hence

Hence thou mayst conclude how pleasing a thing is to God, that thou submit thy vnderstanding vnto him, and mortify thy iudgement, & become tractable as a silly beast before his diuine Majesty, and in the presence of thy Superiours, who are in his place.

Likewise thou mayst consider the omnipotency of God, who with his will only, without touching the water changed and conuerted it into most excellent wine. But what wonder it is that he should make one thing of another, who hath made all things of nothing. Beseech him to change thy hart, and feeling he is omnipotent desire him that he will vouchsafe to alter it from cold to become feruent, from imperfect to be perfect, from naught to good: for he hath power to conuert water into wine, and of stones to rayse vp children to Abraham.

THE 4. POINT.

TO consider, how our Saviour, in that banquet would not mingle two kinds of wine together, but ex-

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perfect till the earthly wine was spent
before he would haue them tast of
miraculous wine.

Ponder that vntill we renounce
the comforts of this world, and the
pleasures of the flesh, Almighty God
will not giue vs to tast how great the
multitude of that sweetnes is, which
he hath prepared for them that feare
him.

Gather hence a lively and affo-
rall desire to mortify thy carnall
passions, subiecting them to reason,
& forthwith thou shalt tast the celo-
stiall comforts, and be made parta-
ker of the diuine sweetnes: for if one
only draught of this precious wine,
which is giuen in this life by God
Almighty, to some of his speciall
friends and favorites, doth so ravish
and bereaue them as it were of them-
selves, as it did S. Peter in the Trans-
figuration, and S. Paul in his extasies,
in what abundance will Iesus Christ
our Lord bestow this so precious
wine vpon his elect, when they shall
eate and drinke with him at his table
in the Kingdome of Heauen?

THE XXII. MEDITATION.

Of the eight Beatitudes.

THE I. BEATITUDE.

TO consider how Christ Iesus
our Lord, to teach and informe
his Apostles concerning the loue
& esteeme he had of pouerty (where-
in consisteth the summe of all perfe-
ction) did separate and withdraw
them from amongst the rest of the
people, and sayd vnto them in pri-
uate: Blessed are the poore in spirit,
for theirs is the Kingdome of Hea-
uen.

Ponder that those are poore in
spirit, who in will and affection, nei-
ther haue, nor desire to possesse any
thing: imitating in this our Saviour
and heauenly Mayster, who being ri-
ches in selfe, alwayes gaue vs most
rare examples of pouerty: in all his
line: for in his infancy he made choice
of a poore Mother, of a poore coun-
trei, and to be borne in a poore sta-
ble, and layed in a poore manger. In

his youth he exercised a poore and contemptible trade: and when he preached, he lived of almes as a poore man. He choose poore disciples, he conserued familiar with the poore: finally at his death his poverty arrived to that extremity, that he dyed naked vpon the Crosse, & in so great want and necessity, that desiring but a draught of water he could not haue it.

Gather hence a great desire to be poore in spirit, in imitation of Christ our Lord, vwho taught thee how thou mayst with rich and voluntary poverty, cut off at once the roote of all sinne, and also the cares, afflictions and troublesome busines of the world: for Couetousnes (as the Apostle sayth) is the roote of all euills. And moreover, for so doing our Lord doth promise thee the Kingdome of heauen, & will infallibly giue it thee.

THE 2. BEATITUDE.

THIS Beatitude appertayneth to the meeke, wherein is to be considered, that meeknes consisteth principally

cially in three things. First in representing the violent passions of anger, which maketh both for the interior and exterior quiet, and repose of soule and body: Secondly it consisteth in being affable and courteous towards all, not iniurying nor vsing distastful words towards any. Thirdly in not rendring euill for euill, but contrariwise good for euill: And such Almighty God calleth blessed.

Ponder how Christ our Lord proposeth vnto vs his owne meeknes that we may imitate him therein, saying: Learne of me, because I am meeke, and humble of hart. And as he sayd it, so he shewed it in the midst of so many raging wolues, specially at his Blessed Passion, not once opening his mouth, not defending himselfe, not repining or displaying thereat.

Learne how greatly it behooueth thee to shew thy selfe meeke & gentle towards all, towards thy Superiours, & equalls, and inferiours, if thou desire to be Blessed and to possesse the land of thy hart, and thy
M s passions

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passions, and the hearts of all men, &
most of all the land of the living, thy
celestiall countrey.

THE BEATITVDE

TO consider how Christ our Lord
 calleth Blessed those that mourne
or weep, not with corporall teares
(as many worldlings doe) for tem-
porall losses, of honours, life, and
goods: but such as lament for their
sinnes, and for the losse of so many
soules, which are separated from the
knowledge of Almighty God: wher-
as contrarywise, the foolish world
 calleth blessed those that laugh & liue
in myrth & pleasure: but Iesus who
is truth it selfe, sayth that they be ac-
cursed, because after their laughing,
endles sorrow shall succeed: but hap-
py be those who weep, because their
sorrow shalbe turned into euerla-
sting ioy.

Ponder how much it importeth
thee to bewayle thy sinnes and de-
fects and that thou hast so often lost
God and our Saviour, whome thou
art to imitate and accompany in
this holy exercise of teares, of whom

it is not read (as S. Basil noteth) that he euer laughed, but we reade that he wept many times, in the manger, at the death of Lazarus, vpon Hierusalem, & on the Crosse,

Gather hence a desire to weep with our Saviour, and with this consideration reſtraine & moderate thy ouermuch mirth, reioycing only in the ſeruiſe of God, and of our Saviour, whome if thou imitate in weeping, thou ſhalt obtayne comfort in thoſe very thinges for vvhich thou weepeſt: if thou weepeſt for thy ſins thou ſhalt obtayne pardon of them: if for the ſinnes of others, thou ſhalt alſo obtayne pardon for them; if by reaſon of the exile and baniſhment of this life, thou ſhalt obtayne ioy & comfort, with certayne hope of thy ſaluation.

THE 4. BEATITUDE.

CONSIDER, how our Saviour called Bleſſed thoſe, who hunger and thirſt after Juſtice (that is) after vertue and holineſſe of life, endeavouring euer to increaſe therein, not after an ordinary manner, but

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in the highest degree; and as one that
hath a great hungar, and most ardent
thirst after any thing, who ceaseth
not vntill he be satisfied, and his ne-
cessity fully supplied: for so our Sa-
uiour did hungar and thirst, & was
neuer satiated with doing and endu-
ring euills for our sake: wherefore he
said on the Crosse, I thirst. And so
to satisfy our thirst, he hath giuen vs
his most precious blood to drinke,
& to satiate our hungar he hath giuen
vs his most sacred body to eat.

Ponder how much it importeth
thee to haue this hungar and thirst of
iustice and sanctity, and not of the
temporall goods of the world; lest
that malediction of Christ light vpon
thee, vwhen he said: Woe be to
you that are filled, because you shalbe
hungry: as it happened to that rich
glutton, who doth and shall for ever
endure an eternall & vnquenchable
thirst, and not be relieved with so
much as the least drop of water.

Gather hence great confusion
and shame for thy negligence and
sloth in the seruice of God, and ob-
serue

Exercis. (Lib. II. Medit. XXII.) 177
serue how they that hunger after ver-
tue & sanctity (I meane the iust) God
wil replenish the with eternal goods,
as the most B. Virgin said in her Can-
ticle: & the sloathfull and negligent
shalbe deuoyd therof.

THE 3. BEATITVDE.

TO consider that our Sauour cal-
leth Mercifull, not only those that
haue a certayne feeling and compas-
sion of the corporall & spirituall af-
flictions and miseries of their neigh-
bours, nor excluding any though
their enemies, as Christ our Lord had
of all: but also those who according
to their ability endeavour to help o-
thers in their miseries.

Ponder how mercifull our B.
Sauour was, and how he exercised
himselſe al the time of his preaching,
in doing good to all, curing the sicke,
releueing the hungry, reuiuing the
dead, pardoning sinners, instructing
the ignorant, praying for all, and gi-
uing them whatsoever he had for
remedy of their necessities: that is,
his honour, his life, his body, & his
sacred blood,

Gather

Gather hence how expedient it is for thee to be mercifull towards thy neighbours, imitating as much as thou canst thy Lord and Saviour, who is the Father of mercies: for if thou be hard towards them, God wil be hard towards thee: for he hath sayd, In what measure you meat, it shalbe measured to you agayne: as it may be seene in the example of the naughty servant that had not compassion of his fellow-servants. Wherefore feare, lest thou fall into the hands of Gods iustice, if thou forgoe mercy towards others: For iudgement without mercy shalbe done to him that hath not done mercy.

THE 6. BEATITUDE.

TO consider howv our Blessed Saviour calleth Blessed the cleane of hart, to vviz, those vy whose affection is not entangled or addicted to any earthly thing, and who do not defile themselves with finnes: and to such as these Almighty God doth promise his sight, and the knowledge of his diuine Mysteries and secrets.

Ponder

Exercij. (Lib. I I. Med. XXII.) 275

Ponder how Christ Iesus our Lord was most eminent in this purity and cleanness of hart: for neither did he ever sinne, nor could he sinne, in so much that his greatest enemies could not argue him of the least sinne: neyther was guile found in his mouth. And as this our Lord is the highest purity it selfe, so also his holy will is, that those who serue him, be pure, not contenting themselves with exterior purity alone as the foolish virgins and Pharisees did, but much more procuring the interiore. Because all the glory of the daughter of the King (which is every pure soule, as the Holy Ghost sayth) is within.

Gather hence a desire (if thou desire to ascend vp to the mount of God, and enjoy his blessed sight) to obtayne not only corporall but also much more spirituall purity: for it is not fit that the Tēple of God should be polluted or not pure: seeing therefore thou art his Temple (as S. Paul sayth) and the Holy Ghost hath his aboad in thee, endeavour and strive

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alwayes to be pure and cleane, both
in body and soule, that in thee the
beames of the diuine light may ap-
peare and shine, as in a very cleane &
pure christall glasse: for if thou lose
this cleanness and purity of hart, thou
shalt haue the King and Lord of hea-
uen for thy friend, and enioy his
light.

THE 7. BEATITUDE.

TO consider how God calleth the
peace-makers the children of God:
for not only those who haue peace in
their soules with Almighty God, but
those chiefly who also procure to
haue the same with their neighbours
shalbe the children of God, and of
our Sauour, who with special prero-
gatiue is called the peaceable King,
and ordained that when he came in-
to the world, his Angells should sa-
lute men with this peace: and made
so much reckoning thereof, that he
vsually saluted his Disciples with this
peace, saying vnto them: Peace be
with you;

Ponder the innumerable per-
secutions & afflictions which Christ
Iesus

Exercises. (Lib. II. Med. XXII.) 287

Iesus our Lord sustained to make peace betweene his Eternall Father and vs, purchasing for vs true peace, and shewing himselfe peaceable euen with those who did hate him.

Gather hence how behoofull it is for thee, to haue peace with thy self and with thy neighbours. Thou shalt haue it with thy selfe, if thou be carefull to breake and subdue thine inordinate appetites, attending to the continuall exercises of mortification, and vvaging continuall vvarre with vice: for peace is gotten by warre. With thy neighbours thou mayest haue peace, if thou endeavour neuer to giue them occasion of offence or trouble, but rather to agree & make peace with euery one, and so doing thou shalt be the beloued child of Almighty God.

THE 8. BEATITUDE.

TO consider how Christ our Lord calleth those Blessed which suffer persecution for iustice, that is for vertue and sanctity sake: which persecution is not vnderstood to be suffered in one or two things only, but in all

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all kind of iniuries, to wit, in lands,
livings, honour, content, life and
death &c.

Ponder how our Saviour Christ
from his very cradle till his dying
day, suffered for iustice and sanctifying
the greatest persecutions and afflictions
which were ever endured, and
with the greatest patience that ever
any had, and for the most iust and
innocent cause that could be, to wit,
for reprehending vice and sinne, and
for the saluation of soules,

Gather hence a great desire to
suffer persecution, in imitation of
Christ: neyther esteem it any wonder
if his enemies persecute him, that
thine also persecute thee, but re-
mebring, that if it was necessary that
Christ our Lord should passe through
innumerable tribulations and afflic-
tions, and so enter into his owne
glory: it is euident that neyther thou
nor any other shal enter into the glo-
ry which is not thine, but only by
this way of persecution. Wherefore
animate thy selfe to suffer persecution
and affliction, because our present
tribe,

Exercis. (Lib. II. Medit. XXIII.) 283
tribulation which is momentary and
light (as also our life is) worketh
about measure (as the Apostle saith)
an eternall weight of glory in vs.

THE XXIII. MEDITATION.

Of the tempest at sea.

THE I. POINT.

TO consider that our Blessed Sa-
uour being entred with his
Disciples into a little boat, he
fell a sleep, & forthwith a great tem-
pest arose on the sea.

Ponder two things: first that
if the ship wherein Christ sayled be
tossed and couered with wanes, what
will become of that wherein the Di-
uell is Pilot (that is) if the soule of a
iust and holy person be persecuted &
afflicted with temptations, the soule
of a wicked man and of a sinner what
shall it endure? what will become of
such a one?

Secondly, ponder how that all
those that betake themselves to the
seruice of God, ordinarily sustayne
tempests

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tempests and tentations, for so the
Holy Ghost sayth: Sonne coming
to the service of God, stand in iustice
and feare, and prepare thy soule to
temptation. Wherefore many times
Almighty God permitte great tem-
pestuous stormes of temptation and
persecutions to be rayfed against vs
and he semeeth to vs as if he were a
sleep, & neglected vs.

Gather hence purposes to resist
the fury of thy temptations, for God
will assist thee, and relieue thee in
time of thy greatest need, and deliuer
thee out of danger, as he deliuered
his Apostles when they came vnto
him, and craved his help and assi-
stance.

THE POINT.
TO consider how the Apostles see-
ing all their labour to be in vaine,
went presently to our Saviour for
help, and awaking him sayd: Lord
sauer vs, we perish.

Ponder how our Saviour made
as though he slept and did not pre-
sently deliuer his Apostles, albeit he
saw the danger in which they were,
partly

Exercises. (Lib. II. Med. XXIII.) 285
partly that they might know and vnderstand, how little they could doe without his help, and partly because he would they should call vpon him in time of their greatest necessity.

Ponder furthermore, how negligent thou hast beene in stormes of temptations, wherein thou hast byn often tossed, and how sloathfull thou hast been in hauing speedy recourse to Christ our Lord, & in beseeching him to fauour and ayde thee. And hence it hath come to passe, that the little boat of thy soule hath beene often plunged, and overwelmed with the waues.

Gather hence purposes to run to God at all times for his help; but especially in time of temptation and affliction, saying vnto him: O Lord deliuer me from this temptation that causeth this tempest in my soule, deliuer me from this vice, from this perill and affliction. For if thou call vpon him with fayth and confidence he will ayde and succour thee as he did his Apostles. And will command by the vertue of his diuine word the
blustering

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blustering winds of thy temptations
& tribulations (which are those that
raise these stormes in thy soule) to
cease and be quiet, & presently great
tranquility and peace of mind will
follow .

THE 3. POINT.

TO consider how Christ our Saviour
our awaking, reprehended his
disciples, & sayd vnto them: Why
are you fearefull, O yee of little faith
as if he should say : I being in your
company, you need not feare .

Ponder the loue that Christ
sheweth to his Disciples, and how he
requireth the like loue of them a-
gaine, and that they trust in him, &
fasten the anker of their hope in him;
for they shalbe secure in the middell
of the raging and tempestuous sea of
this life, though the waues should
rise to the very clouds .

Gather hence a great desire to
be a faithfull disciple of Iesus Christ
our Lord, and to follow him whi-
thersoener he shall goe, by sea and
by land, mountanes or valleys, and
that no perill or paynes may be able

so make thee forsake his holy company, nor trouble or dismay thee, though thou shouldst behold thy self (as Susanna did) compassed round about with the waters of tribulation euen vp to thy necke, least thou be reprehended by Christ our Lord as his Disciples were. For if they had reflected and considered, that they were in the company of Iesus Christ. they would not haue feared, nor doubted of his power, will and wisdom. Euen so thou, if thou be Religious, and in his house & company, in the boat of Religion, cast thy selfe at all tymes into his hands, but especially when thou shalt be tempted or afflicted, trusting in him that he will deliuer thee when it shall please him and shalbe most for thy good.

THE 4. POINT.

TO consider, how Christ our Lord commanded the winds & the sea, and there ensued a great calme, the vvindes and the sea obeying vvith great punctuality. And those that were present meruayling at such power, demanded of one another: What

What a one is this, for the vaine
& the sea obey him?

Ponder the domination & rule
which our Lord hath over his crea-
tures, and their punctuall obedience
towards him in whatsoever he com-
mandeth them. He ruleth over the
povver of the sea, and doth mitigate
the moving of the vvaues thereof, he
bringeth forth the windes out of his
treasures, and when he pleaseth in a
moment, he calleth them in againe.
He governeth the whole world, and
without his disposition there is not
moued the least leafe of a tree.

Gather hence great confusion
and shame, that being a creature
his, yea a reasonable creature, and
Christian, and perhaps Religious,
created to obey him & to serue him,
thou dost the same so poorely, and
dost so little obey his comandments,
yea dost so often and dayly disobey
him, and offend him, not perform-
ing those thinges which he com-
mandeth thee, as if he were not thy
Creatour, and he who hath giuen
thee all thy being which thou hast.

THE XXIII. MEDITATION.

*How Christ our Lord walked on
the sea.*

THE I. POINT.

TO consider, how our Saviour
commanded his Disciples to go
into a boate, and to go before
him ouer the water, and he ascended
vp to a mountaine alone to pray.

Ponder first the great esteeme,
thou oughtest to haue of prayer, sith
our Lord that had no necessity ther-
of, only to giue thee example, rety-
red himselfe for many houres from
all company to pray, giuing thee to
vnderstand the necessity thou hast of
prayer, thereby to arme thy selfe
gaynst such temptations, *As dayly*
hang ouer thy head.

Ponder secondly the griefe his
Disciples felt at the absence of their
Mayster, for they knew, and did for-
see how dangerous a matter it was to
set out of perill to enter into the boate,
to commit themselves to the waters

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without him, and had rather have
borne him company in his prayer,
but the vertue of obedience prevail-
led: for God is to be obeyed in all
things, although it were to vndergoe
some great danger, & to intermit thy
recollection and prayer: for this is to
leave God for God.

Gather hence a great desire to
exercise thy selfe in the two vertues
in which our Lord did prove his dis-
ciples, to wit, obedience and prayer,
highly esteeming them, and making
great account of them, specially see-
ing our Saviour is thy example and
thy guide in them both, for he lived
and dyed in prayer and obedience.
And his will & pleasure is, that those
that be his, do the like, thou especial-
ly, if thou desire to be his disciple.

THE 2. POINT.
TO consider how that Christ our
Lord being absent from his Dis-
ciples that were at sea, there arose
great tempest, and held them till it
was almost day, and then their Lord
& Master shewed himselfe vnto them.
Remember first, how that if Christ

Exercif. (Lib. II. Med. XXIV.) 292
our Lord absent himfelfe from thy
foule, it is forthwith rolled, plunged
and ouerwhelmed with the furious
waues of temptations.

Secondly our Lord doth some-
times prolonge and deferre his com-
ming vntill the morning, as heere he
did; that thou mayft fight valiantly
againft thy temptations: for as they
do increafe, fo much more doth ver-
tue & fandity increafe by them.

Hence thou maift gather a de-
fire alwaies to walke in the prefence
of God: beleeching him not to for-
fake thee, though it be his pleasure
fometimes to proue thee by tempta-
tions: nor longe to deferre his fauour
and aide, but to returne, as he did to
S. Antony, & S. Catherine.

THE 4. POINT.

TO confider how our Blessed Sa-
uiour from the mountaine beheld
the affliction wherein his Difciples
were, & the need they had of his help
and affiftance in that danger, and
hauing compaffion of them, came
downe to aid and fuccour them, and
walking vpon the fea, he made him-
felfe

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felfe knowne vnto them, faying:
Haue confidence, it is I, feare ye
not.

Ponder first, how Christ our
Lord walking on the fea, did not
fincke, because he was Lord of both
fea and land, whome all creatures
do obey and ferue, man only excep-
ted.

Secondly, ponder how he faid
to his Disciples: It is I, feare ye not.
that is to fay, I your Father, your
ayd, your repofe, I your ioy & com-
fort in all your trauailes, I your way,
truth & life. For fo he is to thofe that
be good: but to the wicked who
will he fay he is? I am the iudgethat
am to iudge you, I the God of re-
uenge that will chaftice you, finally
I am the Almighty that fhall con-
demne you.

Gather hence I desire that our
Lord will vouchsafe to vifit thee
with his heavenly prefence, & fpeake
in fuch manner to thy hart, whenfo-
euer thou fhalt be troubled and af-
flicted, that when he fhall fay: It is
I, feare not, thou mayft forthwith
know

Exerciser. (Lib. II. Med. XXIII.) 293
know him, reuerence him, and serue
him, loue him, and haue full confi-
dence in him.

THE 4. POINT,

TO consider how S. Peter seeing
Christ our Lord walking vpon
the sea, besought him that he would
bid him come to him vpon the wa-
ter: and our Lord, seeing that his
petition, proceeded from true loue,
gave him leave, and the Holy Apo-
stle walked vpon the water, as if it
had beene firme land, and beginning
to doubt and to fayle in his sayth, he
presently began to sincke.

Ponder, that if thou hast faith
and confidence, thou shalt walke v-
pon the waters of tribulations and
temptations without feare, as if thou
shouldst walke vpon firme land, but
if thou begin to doubt, presently thou
shalt sincke.

Ponder secondly, how is be-
hooueth thee not to enter into the
occasions of temptations vpon thy
owne head, sith S. Peter entred not
into the sea, nor cast himselfe into the
water without the commandement

Learn to call vpon God, when thou seest thy selfe plunged in perills and afflictions, because heerein consisteth all thy good and remedy, and he will give thee his potent hand, as he did to S. Peter, & will bring thee safe to the happy port of everlasting blisse.

THE XXV. MEDITATION.

*Of the conuersion of Saint Mary
 Magdalen.*

THE I. POINT

TO consider the course of the life of S. Mary Magdalen. Before her conuersion she was of light behaviour, giuen to company-keeping, and to wordly meerings; esteeming only that which was agreeable to her owne gust and pleasure. She had neither shame, nor feare of God, nor of men: she regarded not her fame & reputation, nor what people did say of her, but was held for a publicke sinner.

Ponder

Ponder that although this woman was so bad as hath bene said, yet her hart being once touched with the inspiration of Almighty God, she presently withdrew herselfe from all occasions, and retyred herselfe from company, betooke herselfe to repentance, and shedding teares of sorrow from her eies, began to teare & cast away her gay attyre and her Iewells, which were the snares wherewith the Diuell held her entangled.

Purpose not to deferre thy conversion vvhhen God shall call thee, learne of this holy penitent to reiect & abhorre those things which were instruments of offending him, and labour for two things: first alwaies to haue a holy feare, and distrust of thy owne frailty, learning to beware by the example of this Magdalen, who from little euills came to fall into many & grienous sinnes.

Secondly, to haue great confidence in the mercy of God, at whose hands this sinner found remedy, and thou also maist find the like, if as thou hast followed her in sinning,

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thou imitate her in repenting.

Dis. THE 2. POINT.

TO consider how S. Mary Magda-
len vnderstanding that her Lord
and Mayster dined in the house of
Simon the Pharisey, tooke an Alaba-
ster box of ointment, & putting on
meene apparell, repayred thither to
seeke the health of her soule.

alls. Ponder, how she that was
a sinner came to the iust and holy:
she that was sicke and infirme came
to the Physician: she defiled to the
Sanctifier: she lost sleep to the good
shepherd And approaching vnto him
cast her selfe at his feet, and began to
water them with teares, and wiped
them with the haire of her head, and
kissed them, & annointed them with
a precious ointment, with sighes
& frequent desires of her hart, craning
that she might be reconciled vnto
him, & receaue the kisse of peace.

Wm. Gather out of all this, how ne-
cessary it is for remedy of thy finnes,
so haue speedy recourse to Christ our
Lord, and prostrating thy selfe at his
feet, and cleauing fast vnto them by
humble

Exercises. (Lib. II. Med. XXV.) 197
humble & fervent affection, to powre
out teares of compunction, proceed-
ing from the very bottome of a
contrite hart. And as S. Mary Mag-
dalen converted those things which
had bene the occasion of her perdi-
tion to be instruments of her satisfa-
ction, imploying her eyes, hayre, lips
and precious ointments and odours,
and her selfe wholly in the service of
God; so thou oughtest to turne to
his service, whatsoever heeretofore
thou hast imployed in offending him,
casting all thy honour & reputation
at the feet of Christ: for there is no-
thing greater, nor better thē to cleave
fast to the feete of thy Lord God and
Mayster.

THE 3. POINT.

TO consider, what opinion the
Pharisee had concerning B. Mary
Magdalen, esteeming her a sinner, &
Christ himselfe lesse pure, because
he permitted himselfe to be touched
by her.

Ponder, how that those who
convert themselves to God, have
presently some that murmur against

N;

them

A Manuall of spirituall
 them and censure their actions, but
 God himselfe hath care to defend the
 as he did Saint Mary Magdalen, whē
 he demanded of the Pharisey, if he
 did see the woman, and her teares,
 sighes, and humiliation and confusio:
 that considering them well, he might
 blush, and be ashamed of the little he
 did towards our Sauour, and there-
 by obtaine pardon of God.

Thou maist gather hence a de-
 sire to serue & loue God very much,
 because these things moue his diuine
 Maiesty to pittie, and clemency, and
 to pardon thy sinnes, be they neuer
 so great and enormous, as he did
 pardon this holy penitent, and of a
 captiue of the diuell, set her free and
 deliuered her out of his chaines, and
 exalted her to the happy and blessed
 estate of the children of God.

THE 4. POINT.

TO consider, how that albeit Saint
 Mary Magdalen had heard from
 the mouth of Christ Iesus that all her
 sinnes were forgiven her, and that
 she was absolued from all, both
 guilt and paine, through the abun-
 dant

dant grace which was communicated vnto her, she notwithstanding remained still fixed at her Redeemers feet, & wold not depart from thence vntill her maister said to her: Go in peace. And she began presently to punish her body, & did great & rigorous pennance all her life time, which endured the space of two and thirty yeares after.

Ponder, what an one she was when she came to the feet of Christ, & what an one she departed thence: she came dead, but departed alive: she came a sinner, but departed holy: she came the slave of the Diuell and enemy of God, but departed the daughter & Esponse of Christ.

Gather hence a desire to do penance for thy sinnes, for these be the fruits which this vertue bringeth: do not presently forget them againe, making account that they are already forgiven thee: because this happy woman and Blessed Saint did not so. Imitate her, and although thy sinnes should haue beene many more, and much greater then hers were, though

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thou hast lost the grace of God in
oftener, thou mayst recover it, and
attayne vnto a great degree of sancti-
ty, aboue many iust which neuer
lost it.

THE XXVI. MEDITATION.

Of the miracle of the five Loaves.

THE I. POINT.

TO consider how different the
piety & mercy of the Apostles
is from that of our B. Saniour,
for they besought him seeing there
was not where with to feed so greata
multitude, to dismisse them, that go-
ing into the towne, they might buy
themselues victuals. But our Sani-
our perceauing the tendernes of
their mercy and charity, shewed the
greatnes of his owne most bountifull
mercy, and sought by himselfe affe-
ctually to remedy that necessity, as
he did.

Ponder the care which Christ
hath to supply the wantes of those
which serue him, and how that he
will,

Exerciser. (Lib. II. Med. XXVI.) 30
will, desire, and pleasure is such, and
it pleaseh him greatly that thy mer-
cy be not scant or sparing, but great
& free: Teaching thee to lift vp thine
eyes to heauen and acknowledging
that from thence all good is to be ex-
pected.

Gather hence desires to place
thy confidence, not in money (albe-
it all thinges obey it) neyther in the
world, or humane forces, but in the
bouny and infinite goodnes of thy
Creatour, whose hand (as the Apo-
stle saith) is alwaies open to releene
and giue his blessing to the hungry
and needy, not only of corporall,
but also much more of spiritual
food.

THE I. POINT.

TO consider how the Apostles be-
ing demanding by our Blessed Sa-
nour of the five loaves which they
had, forthwith and without repug-
nances, and with a very good will they
presented them vnto him, together
with the two fishes they had in store.

Ponder the great pouerty of
our B. Lord and of his Disciples, &
the

the small care they had of their owne comfort and corporall sustenance, seeing for thirteen persons, & others which might ioyne themselues vnto them, they had only five loaves, and those also made of barley, vvhich was the most vnsauory bread that then was in vse, and peculiar vnto poore people; hauing fed in the desert that vngratefull Nation vvith bread from heauen, whereas him selfe & his Blessed Apostles were fed with barley bread.

Purpose firmly to choose for thy selfe such thinges as Christ our Lord did choose for himselfe, intreating thy body with like severity and rigour wherewith he treated his, being ashamed from this day forward of thy ouer much solicitude in seeking after superfluities and dainties in meate and drinke, otherwise then is pleasing to our Lord, who reproveth these things.

THE 3. POINT.

TO consider how that our Saniour and Lord of all things taking the bread into his holy and poverfull hands,

Exercises. (Lib. II. Med. XXVI.) 303
hands, blessed it and gaue it vertue to
be multiplied and become better, so
that though enery one did eat therof,
it was not consumed, but rather did
multiply & increase.

Ponder first, the omnipotency
of God, which so easily could con-
uert a few vnsauory loaves into thou-
sands, & those most sauiory & tooth-
some bread.

Ponder secondly, the prou-
idence of God resplendent and mani-
fest in this miracle: For wheras those
vvhich did eate of this bread were
many thousands, & of different ages
& complexions, yet all of them ea-
ting thereof, & of the selfe same kind
of bread, were notwithstanding satis-
fied, & as well content with a small
portion, as with a great quantity ther-
of.

Gather hence a great desire who-
ly to rely & trust on the omnipotent
hand of God: for they can neuer
want, but will increase and prosper
alwaies, whose Lord & God is Christ
our Saviour.

THE 4. POINT.

TO consider how, this heavenly banquet being ended, our Saviour commanded his Apostles to gather up the leavings: they therefore gathered them, and filled twelve baskets with the fragments of those five barley loaves, which remained after all had eaten.

Ponder the goodness & bountifullnes of our Lord, in rewarding the liberality and free hart wherewith his Disciples offered him their five loaves for he restored them twelve baskets full of most delicate bread, that they might vnderstand, that as they were twelve, so he would that the basket of the remnant should be twelve, as it were to bestow vpon euery one of them a whole basket full for the small part which each of them had renewed in the five loaves they had before presented him.

Gather hence a desire to be mercifull and bountifull towards the poore of Christ, because all those who offer him any thing for his service, he rendereth them much more then they

Exercis. (Lib. II. Medit. XXVI.) 305
they gaue him : as it is manifest in the
mercy he vsed with that widdow
which fed Elias the Prophet, who for
a little meale which she had freely &
liberally bestowed vpon him in the
name of God, multiplyed the same,
making it to suffice for many dayes.
And for one glasse of bad wine which
was given vnto Christ our Lord at
the marriage, whereunto he was
inuitd, he bountiffully rendred six
vessells full of most excellent wine.
And if this our Lord deale so liberal-
ly in this life with sinners, giuing a
hundred fold for one, what will he
giue in the eternall to the iust? Good
measure (sayth S. Luke) and pressed
downe, and shaken together, and
running ouer shalbe giuen in their
bosome, infinitely surpassing that
which is, or can be done for him in
this life.

THE

THE XXVII. MEDITATION

Of the Transfiguration of our Lord.

THE 1. POINT

TO consider, that when Christ our Lord transfigured himselfe and vouchsafed as it were to make a beauen heere vpon earth, manifesting his glory and beauly beauty vnto men, he retysed himselfe vnto an high mountayne, taking with him only three of his best beloued and most familiar disciples, in a place where no body but only they, might enioy those diuine comforts & fauours, which in the night of his transfiguration he was to impart vnto them. Whereas to shew himselfe disfigured in Mount Caluary, there to suffer a most painefull and opprobrious death, he would it should be at midday, & in the sight of the whole world.

Ponder how that God doth not bestow these graces & fauours (such as was to be present at the glory of his transfiguration)

Exercises. (Lib. II. Med. XXVII.) 307
transfiguration) vpon all those that
are iust and holy, but only vpon the
most feruorous, and his best belo-
ued: and peraduenture he tooke not
the rest with him (not because they
were lesse feruent in his loue, neither
were they so, but) because Iudas was
amongst them, who preferred not to
enjoy so great a fauour: neither wold
he exclude him alone, not to defame
him.

Whence thou maist gather,
how much it importeth thee to be
feruorous in the lone of God, and
how much harme one bad member
doth vnto a whole community of
good men, being the cause why they
are deprived of such fauours and be-
nefits which Almighty God would
do the, if such a one were not in their
house & compay.

THE 1. POINT.

TO consider, how that Christ our
Lord transfigured himselfe in
prayer, permitting the glory of his
soule (which was hidden then and
restrained) to communicate it selfe
to the body, though for all small time.

Ponder

Ponder how that thy fiane were the cause why that most holy body of thy redeemer, was depriv'd all the time he lived in this world of that glory which he made known in this his transfiguration, as also why it is possible and mortall: & albeit now he admitted that glory, it was but for a very short space, choosing rather to prosecute the works of our Redemption, and to suffer and dye with great ignominy and shame for men, then here to have rest & enjoy his glory.

Gather hence two things: first desire and love rather of paynes and travells, and to suffer with Christ in mount Calvary, then to enjoy the quiet of mount Thabor. Secondly how it importeth thee to be a great lover of prayer, and to profit therein if thou desire to be transfigured into the image of the Sonne of God, for by prayer our life is transformed & changed from terrene and worldly, into a celestially and divine consolation.

The

Exercis. (Lib. II. Med. XXVII.) 309

THE 5. POINT.

TO consider how our B. Saviour being in so great glory and Majesty, there appeared Moyse & Elias, and spake of his death that he was to suffer in Hierusalem.

Ponder how that the reason, why Christ our Lord made choice of those two Prophets before many others, and to honour himselfe and them by this communication, was, because they were eminent in sanctity, and zealous of the obseruance of the Law, and withall very much giuen to fasting & prayer.

Gather from hence two things: First a great desire of those vertues, which these Saints had, thereby to be inward & familiar with our Lord as they were. Secondly how our Saviour in the midst of his ioy and comfort, did interpose and mingle speeches of sorrow, of his death and passion, because whilest he lived on earth he would not haue one iote of rest, but all his delights and pastimes were to treat of suffering and dying. And all this to the end thou shouldst

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shouldest haue euery in thy mind his
passion, & delight to thinke there,
speaking very frequently & willingly
of the same, be ashamed if thou
dost not so.

THE 4. POINT

TO consider, how the three Apo-
stles enioying the glory of the
Transfiguration, Saint Peter desired
to remaine there for euery: where-
pon he said to our Saviour: Lord it
is good for vs to be heere: as if he
should say, Let vs exchange, O Lord
all whatsoeuer for this mountaine, let
vs change all the goods and pleasures
of the world, for the delights of the
desert.

Ponder how that when S. Peter
saw his maister transfigured & glori-
ous, he was willing to accompany &
abide with him, but at the time of
his passion and of affliction, when he
saw him apprehended & reproachfully
dealt withall, he fled with the rest.
The like happeneth to thee: for thou
continuest no longer in the seruice of
God, then he doth cherish & comfort
thee: then thou sayest as S. Peter

Thou

Exercis. (Lib. II. Medit. XXVI.) 317

Though I should dye with thee, I will not deny thee, but perceiving perill & paines to be taken, forthwith thou forsakest him, and turnest thy backe saying: I know not this man. And as S. Peter knew not what he sayd, so neither dost thou, seeing that before thou hast taken vp thy Crosse & taken paines, thou desirest glory and ease.

Gather hence a great loue of the Crosse & mortification, that thereby thou maist come to enioy eternally that passing & infinit comfort which is in heauen: seeing that S. Peter tasting heere one only drop of that sea of delights, which maketh the City of God ioyfull, absorpt, & as it were out of himselfe, and vnmindfull of whatsoever els, to wit, beholding the sacred body of our Redeemer with that so great splendor & beaurty, was so fully satisfied, that he could haue been content to haue taken vp his rest for ever. But our Lord deprived him of that transitory glory, to giue him the eternall in heauen.

THE

THE XXVIII. MEDITATION

Of the raising of Lazarus, who had
beene foure dayes dead.

THE I. POINT

TO consider, how that Martha &
Mary seeing their brother La-
zarus sicke, sent vnto our
Saulour a brieft and discreet letter,
contayning these wordes: Lord, he
hould whome thou louest, is sicke.

Ponder, how that to treat and
negotiate with Almighty God, many
preambles and flourishing phrases are
not necessary: for to him who know-
eth and penetrateth our hart, few
words suffice: and the common say-
ing is, that short prayer penetrateth
heauen, and cometh to the hearing
of God; as the prayer of these
holy Sisters did, whome thou wilt
imitate, to negotiate and obtayne
which thou desirest, saying vnto God
Behold O Lord, he whome thou
lovest is sicke, and seeing thou art the
heauenly Physitian, cure me.

Exercises. (Lib. II. Med. XXVIII) 313
hold, o Lord, that I am to comfortles,
like warme, dry, vnderout, tempted
with anger, pride and impatience,
and sith thou art omnipotent & most
mercifull, haue mercy on me.

Gather hence a great desire,
that this soueraigne Phisitian cure &
heale thy soule, and visit & comfort
it with his diuine presence, because it
sustaineth many sorts of euills and
infirmities.

THE 2. POINT.

TO consider how that Christ our
Lord comming out of Iewry, en-
tered into the house of these two sisters
where Martha meeting him, said vn-
to him: Lord if thou haddest beene
heere, my brother had not dyed.

Ponder first, that if thy soule be
dead in sinne, it is because thou didst
absent thy selfe from Christ: for if
thou haddst not withdrawne and se-
parated thy selfe from him, no man-
ner of temptations could haue beene
able to ouerthrow thee.

Ponder secondly, that as Laza-
rus fell sicke and dyed in Christs ab-
sence, euen so when our Lord absen-
teth

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teth himselfe, and ceaseth to doe thee
his wonted fauours, and passions and
infirmities of tepidity and spirituall
weaknesse begin to bud and sprout
forth, & are sometimes wont to end
in deadly sinne.

Gather hence desires not to de-
part, nor separate thy selfe from God,
because with his sight & presence all
euill vanisbeth, and the health of thy
soule is continually augmented and
increased.

THE 3. POINT.

TO consider, how before our Sauiour
our raysed Lazarus (as the Gho-
pell saith) he wept: for it is the pro-
perty of Charity (as the Apostle
saith) to weep with them that weep.

Ponder how that Christ wee-
peth & lamenteth, that thereby thou
mightst vnderstand how much thy
sinnes grieue him, and how great the
malice of them is, seeing he wept &
suffered so often for them, and how
great the hardnesse of thy hart is, &
how little thou feelest the malice and
greatnes of thy sinnes, seeing thou
doest shed so few teares for them.

Ponder

Exercises. (Lib. II. Med. XXVIII.) 237

Ponder secondly, how stony-hearted thou art, yea and more then stony: for the stones made as it were flesh for their feeling, & of their griefe at the death of their Lord, but thou feelest not, nor bewaylest, because he suffereth for thee, and for thy sinnes, but when he weepeth for them thou laughest, when he sorroweth for them, thou art ioyfull and without care.

Thou mayst gather hence a great desire to bewayle thy sinnes with a very inward griefe & feeling, seeing they cost thy Saviour so many teares. If thou be dry and hardly moued to any teares, annoint thine eyes and hart with his teares, and by their vertue thine eyes will become fountaines of teares, and be able to wash away and cleane fetch out the stainses of thy offences and sinnes, restoring thee agayne to the life of grace which thou hadst lost by sinne.

THE 4. POINT.

TO consider how Christ our Lord caused the stone which covered the graue, to be taken away, and

O 2

lifting

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lifting vp his eyes to heauen, cryed
with a loud voyce, saying: Lazarus
come forth: & presently obeying his
voyce, he came forth alive, & whole
out of the graue, who a little before
lay therein dead, putrified, and stin-
king.

Ponder the meruailous vertue
of the voice of Christ, by the power
whereof he who was dead came alive
out of the sepulcher: & it would haue
been sufficient to haue reuiued all o-
thers that were deceased, if he had
not restrained the force therof to La-
zarus by name.

Gather hence a great desire to
rise at the voyce & calling of Christ,
and that all those who are spiritually
dead may also rise, that so sinne being
banished out of the world, holiness
& iustice may raigne therein, & our
Lord be glorified in all his creature.

THE END OF THE FIRST PART
OF THE MANUALL OF SPIRITUAL EXERCISES
BY I. C. P. O. N. T. THE

THE XXIX. MEDITATION.

Of the entrance of Christ into Hieru-
salem vpon Palme-sunday.

THE I. POINT.

TO consider the great charity of
thy Redeemer, the singuler ioy
and content wherewith he en-
treth the Citty of Hierusalem to offer
himselfe to death for thee: for this day
he would be receaued with so great
triumph, to declare vnto thee the
content and iubily which was in his
hart, for that the day of thy redemp-
tion did now approach.

Ponder, how Almighty God dis-
po'seth and prepareth himselfe with
great longing and ioy of mind, to
vndergoe afflictions and paines for
thee, whereas when any thing is to be
done for his seruice, or to be suffered
for his loue, thou art presently affli-
cted and discomforted, and fliest a-
way.

Ponder furthermore, how that
all the iniuries, persecutions, igno-

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minies, and reproaches which our
Lord receaued in Hierusalem were
not able to diminish his great loue
charity towards vs.

Gather hence an inflamed loue
and desire to suffer something for
thy Lord, thy eternall louer, seeing
that all the times thou hast offended
him with thy so grievous sinnes (which
haue not bene few) haue not bene
able to extinguish in his diuine breast
the loue he beareth thee, and his de-
sire to doe thee good, and to save
thee.

aid of the **The 1. Point.**

TO consider the humillity and po-
uerty of the Sonne of God, who
as alwayes before, was wont to
make his journey on foot, so this day
being to enter in triumph into Hieru-
salem; he chose not to go in coach
or in a chariot, but vpon a silly asse,
vvhich also was another mans: and
albeit he entred with so great humill-
ty, yett all the people receaued him
with exceeding ioy, solemnity, and
triumph.

long **Ponder what the cause why our**

regiment

60

Lord

Exercises. (Lib. II. Med. XXIX.) 319

Lord would this day be so magnified & rescued with so great honour & applause of all, having ever fled such honours before, was, that his reproaches & ignominies might be the greater, & his dishonour the more notorious.

Gather hence a great desire to condemne, and abhorre all worldly pompes and honours, and to loue & embrace the pouerty, humility and meekenes of thy Saviour, because if these be the armes & ensignes of thy King and God, they ought also to be theirs, who esteeme themselves his vassals and seruants.

THE 3. POINT.

TO consider, how our B. Saviour and Lord of the Angels being mounted vpon the asse, innumerable people by diuine inspiration came to ceceue him with boughes & palmes in their hands. & with voices of laud and praise said: Hosanna to the Son of God: Blessed is he that commeth in the name of God, Hosanna in the highest.

Ponder how the Eternall Fa-

ther did honour his most B. Sonne,
not only when he entred first into the
world and was borne poore in Beth-
lehem, sending hosts of Angells to so-
lemnize his entrance, and to bring
those happy tidings of glory to God
and peace to men. But this day also
when he entred humble and mecke,
a multitude of people came to solem-
nize and celebrate his entrance into
Hierusalem, and his departure out
of the world, giving God many
thankes and praises for so great a be-
nefit.

Gather hence a desire to imitate
the great deuotion wherewith this
people receaueth their God, and be
assured that thou comest so often
to receiue thy Lord and God, in the
most Blessed Sacrament with so great
vndeuousness & coldnes.

THE 4. POINT.

TO consider the deuotion & loue
wherewith all did spread their
clothes and garments on the ground
to adorne the way by which our Sa-
uiour passed, accounting it a great
happines to cast themselves, and
what?

Exercises. (Lib. II. Med. XXIX.) 322
whatsoever they had at the feet of
this our Lord, that he might dispose
of it all according to his most holy
will: acknowledging that vnto him,
as to the owner and Lord of all, all
subiection & seruice was most due.

Ponder the little regard and e-
steem which is to be had of the glory
of this world, seeing it receaued our
Saniour to day with so great honour,
& within few dayes after it held him
for worse then Barabbas, and sought
his death, crying out against him,
Crucify, Crucify him. And whome
to day it extolled & termed the Son
of David (that is the Holy of Holyes
and the most holy amongst Saints) to-
morrow it reckoneth the most vile
of all men, and treateth him as a ma-
lefactor, loading his sacred shoul-
ders with a heauy Crosse, on which
he was to be crucified and dye.

Gather hence great compassion
and grieve to see the Lord of Angells
so much neglected and despised by
men, and to seeke their honour at
so great charge and cost of his. De-
sire thou to serue and honour him

O;

much

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much more hereafter, and say vnto
him: Behold O my King & my Lord
I cast at thy most holy feet, not only
all my goods and wealth, but my ho-
nour also, my content, my life, my
selfe, and all: tread vpon me, and do
with me what thou wilt: for thou art
my God, my King, and Lord, the
head of Angels and men, better, and
exalted aboue them all.

THE XXX. MEDITATION.

*Of the supper which Christ our Lord
made which his Disciples.*

THE I. POINT

TO consider how Christ our Sa-
uiour sent Saint Peter & S Iohn
his Apostles, to prepare for the
legall supper of the Lambe, and how
that forthwith the Goodman of the
house to whome they were sent, in-
spired by the Holy Ghost gaue them
the best, & best accomodated rooms
of the whole house.

Ponder the fauour which Al-
mighty God vouchsafeth to doe thee
in

Exorcis. (*Lk. II. Medit. XXX.*) 323
in pdrticuler, whē he entred into thy
house, that is, into thy soule, to cele-
brate therein his feast and Pasch, and
make thee thereby partaker of the
merits of his most precious bloud &
passion.

Gather hence great sorrow and
repentance, for that thou hast beha-
ued thy selfe so ill towards so louing
a Lord, seeing not once but many
times thou hast shut the dore of thy
soule vpon him, & shutting it against
his diuine inspirations, thou hast o-
pened it to the perswasions of thy e-
nemy the diuell, whome thou hast
receaued and entertained, as if he &
not God had beene the owner, and
Lord of thy soule. And therefore that
which thou oughtest to do, is to offer
him, not only the best roome in thy
house, that is, thy soule, but also to
giue it him wholly: for it is all wholly
his. And would to God it were better
then it is, that it might please his di-
uine Maiessty to come & dwell in it
for ever.

THE 1. POINT.

TO consider how that Christ our Lord, the day being come whe the Paschal Lambe was to be eaten, wold fullfill that ceremony of the Law, & for the accomplishing of the shadows and figures of the old law, be sacrificed as the true Lambe which taketh away the sinnes of the world, at the same time and in the same place that the mysticall Lambe was wont to be sacrificed. Wherefore our Lord being at the table with his disciples, and all things being prepared and ready, he said vnto them: With desire I haue desired to eate this pasch with you, to giue you to vnderstand how much I loue you: as if he should say: Very long haue I greatly desired this day, and this houre, wherein you shall see nothing in me but ignominies, reproaches, blowes, stripes, woundes &c.

Ponder the great and earnest desire which God had to suffer and to giue his life for thee, longing to be plunged in the bitter sea of his passion, and to encounter with death, expecting

pecting it as a thing after which he much hungred, & tooke much pleasure and delight in. And this was that which he desired (as he sayd) with a great desire, because it was very pleasing to him, and a thing wherein he receaved speciall gult.

Gather hence great confusion and shame, considering thy desires are not like vnto those of thy Lord and God, to suffer and endure something for his honour and glory, thou being so worthy of all reproach and contempt, but rather thy desires are to follow thine owne pleasure & contentment, not to serue his diuine maiesty, but to fulfill thy owne will and disordeded appetite.

THE 3. POINT.

TO consider, how christ our Lord did behold and contemplate that Lambe which he had before him on the table, layd there dead, flayed & roasted. It is no question he saw himselfe represented more innocent then a lambe, and how without any his deserts, he was to be flayed with stripes, and embrued with his owne mo

most precious bloud, through most
truell torments, and finally to be put
as it were vpon the spit, & stretched
on the table of the Crosse, where,
with the hote burning coals of loue,
he was to be rosted to death.

Ponder how bitter this supper
was vnto thy Redeemer, being min-
gled with sauce of so distastfull a re-
presentation, as was that of his death
and passion.

Purpose, when thou sittest at
table, to mingle thy meat vwith this
sauce, to wit, with the consideration
of the passion and paines of thy Sa-
nour, that thou be not carried a-
way with the gust and saour of the
meat: and that if thy meat be not
good, or not so well dressed or season-
ed, or not in such due time prepar-
ed as thou wouldst, thou maist haue
patience, and haue somewhat to offer
vnto God, & make thy spirituall pro-
fit therof.

THE 4. POINT.

TO consider how the legall supper
being ended, Christ our Lord
gave thanks to his eternall Father, &
did

Exercis. (Lib. II. Med. XXX.) 33
did offer himselfe perfectly & entierly
to accomplish his holy will, as ha-
ving taken vpon him our mortall
flesh to be sacrificed, & dye vpon the
Crosse.

Ponder how pleasing this offer-
ring & sacrifice of the Sonne of God
was to the heavenly Father, in which
he offered himselfe to fulfill in all
things the diuine will: for where this
perfect resignation is wanting, what-
soever other sacrifices and holocausts,
are not of any value, because we of-
fer not our selues.

Gather hence an inflamed and
effectuall desire to offer thy selfe vnto
God with an humble & prompt will,
to performe whatsoever he shall com-
mand thee, how painefull & difficult
soever it be.

THE

THE XXXI. MEDITATION

Of washing the Apostles feet.

THE I. POINT.

TO consider that Supper being ended, Christ Iesus our Lord arose from table, & putting off, and as it were despoyling his royall maiesty of his authority and greatness, humbled himselfe to be the seruant of his seruants: and laying aside his vpper garment, himselfe alone, not admitting the help of any, girded himselfe with a towell, tooke the tankerd in his hand, and put water into the bason, and washed, not the hands, but the foule and dirty feet of those poore & silly fithermen his Disciples, and louingly & tenderly did bath them, wipe them, & make them cleane.

Ponder the excellency of the person that performeth this so meane and so base an office, and humbleth himselfe to these things. The Creator of the world, the beauty of the hea-
uens,

Exercises. (Lib. II. Med. XXXI.) 329
mens, the splendour and brighnes of
the glory of the Father, the fountains
of wisdom, in whose hand God hath
put heaven, earth, hell, life, death,
Angells and men, power and autho-
rity to pardon sinnes, the salvation
and iustification of soules, the glory
of the iust, and all the treasure of God:
this same our Lord so great in Maie-
sty, abased himselfe to this act of so
great humility & charity.

Gather out of all this, great con-
fusion to see thy selfe so proud not-
withstanding that thou art so base a
creature. Admire thy haughtinesse of
mind, yea thy foolishnes that being
most ignorant and most poore and
vile, canst be so proud, seeing Christ
who is Lord of infinite power and
wisdom hath so humbled himselfe.
Our Lord Iesus himselfe teacheth vs
to exercise workes of humility and
charity, choosing rather to practise
these acts, then to command: why then
wilt not thou do the like, & seriously
set vpon that worke, from which so
great profit and abundant fruit is to
be reaped?

THE 1. POINT.

TO consider, how Christ our Lord being now ready to performe this so humble and base an office, came first to S. Peter to wash his feet: but the Apostle was so amazed and confounded, considering vwith lively faith, the greatnes of his Lord and Maister, & together his owne basenes, that he said with admiration: Lord, dost thou wash my feet! Thou being the infinite God and Lord of all things! And I the most vile and basest of them all! Thou the Creator of heauen & earth, Lord of the Angells and Seraphims, and I thy creature, thy slave, a most vile sinner, & yet wilt thou wash with those hands, which give sight to the blind, health to the sicke, & life to the dead, not my head or my hands, but my filthy and abominable feet! This O Lord I may not endure, but I shall fall dismayed at thy blessed feet. But our Lord saying vnto him: Peter know for certaine, that if I wash thee not, thou shalt not haue part with me: this threat was so terrible vnto him, that

Exercis. (Lib. II. Medit. XXXI.) 33
that forthwith he yelded, not only to
haue his feet washed, but also his
hands & head.

Ponder what so high and so low
a God doth for so low & base
creature, and what his diuine Ma-
iesty vndertaketh himselfe to doe, to
make vs humble: esteeming highly
of this which Christ doth, and mean-
ly of thy selfe.

Gather affections of admirati-
on, of thanksgiving, and imitation:
propose vnto him the necessity which
thou hast, that his diuine Maiesty
wash & purify thee from thy sinnes,
seeing he is so humble & so desirous
to doe thee this fauour, to the end
thou mayst haue part with him: for
no creature hath this power and au-
thority of himselfe, but the only Son
of God alone.

THE 3. POINT.

TO consider how Christ Iesus our
Lord prosecuting this & of hu-
mility & charity, vouchsafed also to
doe the same to Iudas: And prostra-
ting himselfe at his feet, as if he had
bene the Lord and Mayster, and
Christ

Christ Iesus the seruant, he washed & wiped his feet, with signes of more speciall loue, to mollify that his hard rebellious, and obstinate hart, and to win him (if it had beene possible) to some good, with this inspeakable humility and charity.

Ponder, and behold Christ our Lord prostrate at the feet of so wicked a fellow as Iudas. And we may piously thinke that our Blessed Saviour, being thus humbled and prostrate at the feet of this traytour and wretched Disciple, would with tears falling from his eyes for his impiety and hardnes of hart, say vnto him: Come Iudas, my deere Apostle, giue me thy feet, for I will wash them and bath them, and wipe them, euen now it being the eue of that day in which my feet are to be nayled vpon the Crosse, and washed in my bloud for thy sinnes, and by occasion of thy treachery. And if thou hast any complaint against me, behould I am here at thy feet, doe with me what thou wilt, vpon condition that thou betray me not, nor offend me no more.

Gather

...es. (Lk. II. Mat. XXI.)

Gather out of this so remarkable
example of humility, two things:
First, motives of love towards him,
who humbled himself so much for
thee, and learne to humble thy selfe
that thou mayst doe good to thy
neighbours, although in regard of
their unworthinesse, they deserue it
not.

Secondly, learne out of the ob-
stinacy of Iudas, to be wiser by o-
thers harmes, Beseeching Almighty
God to take away thy stony hart, &
to change it into a hart of flesh, that
thou mayst feele his diuine inspira-
tions, and imbrace his louing exam-
ples.

THE 4. POINT.

TO consider, how that Christ our
Lord, hauing finished this worke
of so rare humility and charity, tooke
his garments, & sitting downe againe
at the table, sayd to his Apostles:
Know you what I haue done to
you?

Ponder this demand, as if our
Lord would say: Know you the my-
stery which is comprehended in this
my

A Mannall of spiritual
my deed? and the end wherefore I do
it: make account that God sayth vs
to thee, Dost thou know what I haue
done for thee? the benefites which I
haue bestowed vpon thee? the euils
& dangers from which I haue preser-
ued thee? knowest thou how much I
haue humbled my selfe to exalt thee?
Dost thou know that I made my self
man, to make thee the Sonne of God?
if then I haue washed your feet, be-
ing your Lord & Maister (that is) if
I haue humbled my selfe so much,
with how much more reason ought
you to humble your selues & exer-
cise all works of humility and chari-
ty: specially I hauing spent my whole
life in giuing you so rare and admi-
rable examples of these & other vir-
tues.

Gather a desire and firme pur-
pose from this day forward to do that
which our Lord Iesus doth counsaile
and command thee. Because hum-
bling thy selfe thou shalt euer find
grace in the sight of God, and thereby
be exalted to the dignity of the sonne
of God.

THE XXXII. MEDITATION.

Of the institution of the most Blessed
Sacrament.

THE I. POINT.

TO consider the unspeakable
greatnes of the loue which our
Lord bare to mankind, seeing
in the very selfe same night of his pas-
sion when men went about to kill
him, and to deuour his sacred flesh
as it were by bites, and sucke his pre-
cious bloud with terrible torments,
disgraces and ignominies, he was pre-
paring for them this soueraigne mor-
sell, and celestially banquet, to make
them partakers of en everlasting life.

Ponder how neither the con-
tradictions of the wicked, nor the
presence of death, and of any tor-
ments were able to turne his mind,
nor to diminish his inflamed charity,
and make him relent in his loue, and
purpose of comforting his elect with
this soueraigne banquet,

From thence thou mayst gather
purpo-

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purposes, that no afflictions, come
or persecutions, or torments or pain
shalbe able to separate thee fro him,
nor to make the omit to serue him,
or to receiue him often in this most
B. Sacrament: for to this end he hath
vouchsafed to stay heere with vnder
the forme of bread, which is
meat that all eate off, great & little,
poore & rich.

THE 1. POINT.

TO consider the place, which Christ
our Redeemer did choose, to
stitute this most Blessed Sacrament,
which was a great Hall, and comely
adorned, offered freely for his use,
by a man whose name is not knowne.

Ponder how this Hall is thy
soule into which Christ entreteth and
remayneth there, in this most diuine
Sacrament, and it importeth thee
very much to haue it adorned with
all kind of vertues, which be the har-
gings of the house wherein God dwel-
leth.

Ponder secondly, how Christ
our Lord esteemeth greatly of a re-
dy and prompt will to rescue him,

Exercises. (Lib. II. Med. XXXII.) 337
& maketh no account of the state &
titles of the world, And therefore he
wold, that this mans name that gaue
him this house or Hall, should nor be
knowne, to signify that he regardeth
not whether he be poore or rich, no-
ble or ignoble, learned or vnllearned,
that is to receaue him into his soule,
but only that he offer what he hath
vnto him with a prompt and deuout
will.

Gather hence a great affection
and longing desire to giue the selfe
wholy vnto this thy Lord, offering
thy selfe willingly vnto his seruice,
seeing though thou be so miserable,
and so vile and base, yet he vseth so
great mercy towards thee that he
vouchsafeth to make thee his house
and aboad, and to celebrate his sa-
cred and diuine Mysterie in thee.

THE 3. POINT.

TO consider how Christ Iesus our
Lord, whiles he was at supper
tooke bread in his Blessed hands, lay-
ing: This is my body &c. by vertue
of which wordes he conuerted the
substance of the bread into his owne

338 *A Manuall of spirituall*
most sacred body and bloud.

Ponder the omnipotency of this our Lord: for in an instant he converted the bread into his sacred flesh, in such a sort, that both God & man entierly & wholly, is vnder that small quantity of the host, & in every part or parcell therof, without any diuision of the body, although the host be broken and deuided.

Ponder secondly, that Christ our Lord sayd not, this is part of my body, or of my flesh, but this is my body wholly and perfectly: for albeiet every least particle of his Blessed flesh would haue sufficed to sanctify vs, he would neuertheles be there wholly & every part of him, that is, his head, eyes, eares, breast and hart, to give thee to vnderstand, by the participation of his most holy members, he would sanctify all those that would duely receiue him, & perfectly cure and heale them.

Gather hence a desire to giue thy selfe wholly vnto our Lord, imploying all thy members and senses in his diuine service that thou mayst wholly

Exercif. (Lib. II. Medit. XXXII.) 339
wholy be a perfect representation of
him.

THE 4. POINT.

TO consider, how Christ Iesus our
Lord communicated all his A-
postles, and Iudas amongst the rest
(albeit he knew what an one he was)
because as yet his sinne was not no-
torious; wherefore to him, as to all
the rest, he gave in this diuine Sacra-
ment, all he had, to wit, his most
holy body and bloud, his soule, diu-
nity and humanity, that they might
euer haue in mind his great loue to-
wards them, & what he had suffered
for their sake.

Ponder the reuerence and de-
uotion wherewith those B. Apostles
(Iudas only excepted, who was in
mortall sinne) did take and receiue
into their breasts that most Blessed
bread. There S. Peter did stir vp his
sayth, and turning his speech to him
that he beleued to be contained & to
lye hidden in that sacred bread, said:
Thou art Christ the Sonne of the li-
uing God: To whome we may ima-
gine that our Lord would answer:

Blessed art thou Simeon Barions, because flesh and bloud hath not reuealed it to thee, but my Father which is in heauen. S. Iohn likewise would enkindle in himselfe affections of loue: seeing his soueraigne Maister not onely to vnite himselfe so vnto him, as to permit him to leane on his breast, but also to do him so great a fauour as to enter into his soule & body, for more perfect coniunction.

Learne when thou comest to receaue our Lord, to bring with thee these vertues, to wit, fayth, purity, and loue, as these holy Apostles did, that thou mayst reap such profit as they did, & follow our Lord as they did follow him.

¶ It is to be noted, that in the end of the third booke, a few meditations are added, for preparation before, & thankes-giving after we haue receaued this most B. Sacrament: vwhere he that is desirous to know how to prepare himselfe, and to giue due thanks after vnto our Lord for the benefit receaued, may find them.

THE XXXIII. MEDITATION.

Of our Blessed Saviours prayer in the Garden, and agony there.

THE 1. POINT.

TO consider the great desire that Christ had to suffer for our sake, and because the tyme seemed long till he should be delivered into the tormētors hands, that they might see, that he did not shrink, nor yet fly, supper being ended, he went into the garden to pray, that being a place well knowne to the traytor Iudas, to shew that of his own freewill he offered himselfe to prison, & to death himselfe.

Ponder how our Lord for no manner of afflictions or perils would leaue his good and laudable exercise of prayer and meditation: for supper being ended, he besooke himselfe forthwith to a solitary place to pray, before he was to enter vpon his passion.

Be confounded, because through

thy tepidity and negligence for euery light occasion thou leapest thy prayer and forgettest thy laudable customs, whereas thou shouldst do quite contrary; because in time of greater perills, afflictions and temptations we ought to haue more particuler recourse vnto Almighty God, prayer being the only meanes to strengthen our selues in them.

THE 1. POINT.

TO consider, how our Redeemer, being come to the garden, went aside from his disciples, and began to wax sorrow full, & to be sad.

Ponder what is that which maketh our Lord to grieue & to be sad and afflicted, he being the ioy of Angels, whom when they behold, they are exceedingly reioyced: thou shalt find that the cause of this affliction was the feare of the torments and of the death which he was to sustayne, the remembrance and lively apprehension of the finnes of all men, present, past, and future, the multitude and griuoufnes of them both, was the cause of this his trouble & grieve,

Exercis. (Lib. II. Med. XXXIII.) 243
as also the vnspcakable damage which
by sinne commeth to men, in that
by it they deserue to be condemned
to the euerlasting torments of hell:
out of all this arose his so incredible
sorrow.

Gather hence affections of griefe
and sorrow for the torments & death
which is euen now to come vpon thy
Lord: for thou hast beene the cause
of his paynes and afflictions. Endea-
uour from this day forward to ab-
horre and detest, and fly from sinne,
sith thou seest in what case thy Lord
is, to deliuer thee from it, and from
the eternall damnation which for thy
sinnes thou deseruest.

THE 3. POINT.

TO consider the perleuerance of
our Sauiour in his prayer, many
times craving of his Eternall Father
one & the selfe same thing, to wit,
that the bitter chalice of his passion
might passe.

Ponder the deuotion & inward
feeling, the teares and sorrow of thy
Lord, how solitary, destitute & com-
fortles he is in this his so great affli-
ction.

tion: his disciples were aloofe of fast
a sleep, his Eternall Father gaue him
no answer, neither graunted him his
petition: his most holy Mother was
also absent, his enemies now ready to
come vpon him, & notwithstanding
all these afflictions & discorsorts he
remained constant and perseuered in
his prayer.

Gather hence the great esteeme
thou oughtst to haue of prayer, seeing
Christ teacheth thee that the only re-
medy of thy afflictions and sorrows,
it not talke, or conuerse with men,
but to treat with God & continue in
prayer: confiding that though in the
beginning he deny that which thou
askest, yet at last he will graunt it, if
it be a thing conuenient for thee.

THE 4. POINT

TO consider how the Son of God
seeing his Eternall Father gaue
him no answer the first nor second
tyme, had recourse vnto him the
third tyme, and repeating the same
prayer with great lone and confi-
dence, said: Father if thou wilt, trans-
fer this Chalice from me: But yet
not

Exercis. (Lib. II. Med. XXXIII.) 345
not my will, but thine be done.

Ponder that the cause why the
Eternall Father did defer so long to
make answer vnto the prayer of his
most holy Sonne, vvas to let thee
know the great necessity thou and all
haue of the passion and death of our
Saviour.

Learne, not to complaine, nor
to be weary when thou prayest, if
God do not heare thee: for certaine-
ly he heareth thee. But if vnto Christ
our Lord (who deserued to be heard
at the first opening of his mouth) an-
swer was not made till he had pray-
ed the third time, what vvonder is it
if thy petitions be deferred, who in
regard of thy finnes, deseruest not to
be heard at all.

Ponder secondly how Christ ma-
ny times will not comfort nor reme-
dy thy necessity in prayer, that thou
mayst perceiue and know the need
thou hast to haue recourse vnto him
with patience and perseuerance.

THE XXXIV. MEDITATION.

Of the apparition of the Angell, and
the sweating of bloud.

THE I. POINT.

TO consider how the Eternall
Father seeing his most Blessed
Sonne in so great affliction and
anguish of mind, and that, according
to the inferiour part, he feared to suf-
fer and dye, he sent him an Angell
from heaven to comfort and streng-
then him, and to propose vnto him
the glory of God which thence wold
arise, & the benefit which would fol-
low to all mankind by meanes of his
passion, and that for humiliation and
ignominy of the Crosse, his Name
should be exalted, and adored of all
creatures.

Ponder how the Lord of An-
gells (as if he had forgotten his owne
loueraigne Maiesty) vouchsafed to
receaue comfort by one of his crea-
tures, and being the Fortitude of the
Father, and he vvith power &
might

Exer. (Lib. N. Med. XXXIV.) 347
might governeth and sustaineth the
world, receaeth comfort and reliefe
from an Angell, having made himself
by reason of humane nature which
he assumed, inferiour to the An-
gells.

Gather hence that the office of
the Angells is to assist vs in our pray-
ers, to comfort and animate vs, and
to present our prayers in the sight of
God, which if they be performed as
they ought, they have their effect
for God doth either deliver vs out of
tribulation, or giveth vs force to en-
dure it with patience and ioy. Trust
in God that thou shalt reap the like
comfort and benefit by thy paines &
afflictions, if in them thou have re-
course to prayer, as our B. Saviour
had in his.

THE 2. POINT.

TO consider how the Sonne of
God praying with more force &
earnestnesse, the anguish, sorrow, &
feare of death, and the manifold
torments which he was to suffer, did
so wonderfully increase, that his
sweat became as drops of bloud trick-

348 **A** Mansuall of spiritual
ling downe vpon the earth.

Ponder first the greatnes of the
torments which our Saviour suffe-
red: for if the only representation of
them wrought so strange an effect in
him who is the vertue and fortitude
of God, what may we thinke it was to
endure them.

Ponder secondly, the example
which our Lord giveth thee to strue
strongly with thy passions and bad
inclinations, withstanding them all
valiantly euen to the shedding of thy
blood, if it be needfull, for the over-
comming of them.

Gather hence desires to fight a-
gainst them, proposing to thy selfe all
those things which may terrify thee
or cause thee any way to shrink in
the way of vertue, or in the accom-
plishment of the diuine will, whether
it be feare of poverty, dishonor, sick-
nes, griefe, torment or vwhatloeu-
er other difficulty, that thus preparing
thy selfe, thou maist preuaile and get
victory over them.

THE 3. POINT.

TO consider the immensity of the loue of Christ our Lord, and the great liberality vvhich he sheweth thee in shedding voluntarily his precious blood for thy sake, not staying till the tormentors should doe it vvith their stripes, thornes & nailes.

Ponder howv great the agony & sorrovv of our Lord was though the apprehension of all the torments vvhich he vvas to suffer in euery part of his body, sith it vvas of force to make a bloody sweat to fall dovvne from his face, necke, breast, & shoulders, leaning him vvholly bathed and embrued in his ovvne blood.

Gather from hence desires that all the parts of thy body might become as so many tongues to praisse & magnify the loue and mercies of thy Lord, or so many eyes to weep tears of blood for thy finnes, or so many hands to chastise & reuenge thee on thy flesh by rigorous and sharp penance, it having beene the cause why thy Saviour suffered so much, especially at that time, all at once, and vpon

350 *A Mannall of spirituall*
vpō a heap all that he was to sustaine
after at feuerall times.

THE 4. POINT.

TO consider the vigour and force
which the most holy flesh of
Christ receaued by prayer to encou-
ter with the many griefs & torments
of his passion, it being strengthened to
vndergo that which before it did na-
turally fly from, & abhorre.

Ponder that the causes of cou-
rage and strength of mind and bo-
dy which our Lord shewed heere,
were two. First, because he saw that
by his death and passion he was to
heale all the mortal soares & wounds
of the mysticall body of the Church,
which are the faithfull. Secondly, to
giue vigour, force & courage to his
elect, to vanquish and subdue their
spirituall and corporall enemies, vnder-
going for him and for his honour
and glory, afflictions, persecutions,
reproaches, torments, Crosse and
death, as Saint Peter, and S. Paul, S.
Andrew, S. Steuen, S. Laurence &
many others did, imitating like faith-
full souldiers their valiant Captaine,
who

Exercises. (Lib. II. Med. XXXV.) 252
who went before, and gaue them a li-
uely example of suffering patiently
& constantly.

Gather hence a desire to arme
thy selfe like a true souldier of Christ
with the armour of prayer, which is
the armour of light, that in all thy la-
bours and afflictions, thou mayst
fight, and get the victory over thine
enimes, the world, the flesh, and the
diuell.

THE XXXV. MEDITATION.

*Of the comming of Iudas, & of the in-
juries done vnto our Saviour.*

THE II. POINT.

TO consider, how that our Sau-
our hauing ended his prayer,
that false traitor & fained friend
Iudas, approached with a great mul-
titude of armed men, making him-
selfe the leader and Captaine of them
to apprehend Christ our Lord.

Ponder the extremity of euills
wherinto this wretch is fallē, because
he did not resist his couetousnes at the
begin-

¶ A Manuall of spirituall

beginning: and vvhhat may be expected from thee, if thou resist not that which thou feelest in thy selfe, especially hauing got so good meanes of vertue as he had: for thou dost not learne in such a schoole, thou seest not such miracles, neither conuersest with such a Mayster, nor with such school-fellowes. Yet all this was not enough to restrain this accursed companion, and keep him from falling, like another Lucifer from the highest degree in the Church, to the deepest bottome of all wickednes, to wit, to become the head conspirer of the death of Christ.

Gather out of all this a great feare of the iudgements of God, beseeching him, not to leaue thee, least thy impiety proceed so far as to work thine owne ruine, by the benefits which he bestoweth vpon thee.

THE 6. POINT.

TO consider that the Ligne vvhich this traitor had giuen to the Ministers of Sathan, to betray his Mayster was this: Whomesoeuer I shall kisse, that is he, hold him fast.

Ponder

Ponder that the enemies of the author of life, could entrap him by no other wife then by shew of love: And he accepted this cruell kiffe, that with the swernes thereof, and of his meeknes he might soften the rebellious and obstinate hart of Iudas.

From thence thou maist gather a great confidence in the mercy of this our Lord, that he will not refuse nor disdaine thy kiffe, nor of those sinners which desire to reconcile themselves to him, & renew their friendship with him which they haue lost, seeing he did not reiect the kiffe of him who so cruelly betrayed him, & sold him, as Iudas did.

THE 3. POINT.

TO consider, how Christ our Lord encountred those limpius officers of iniustice, and demanding of them, Whome seeke yee? they answered him, Iesus of Nazareth, and our Lord said vnto them? I am he.

Ponder first that word of Christ, whome seeke yee, as if he should say: Take heed, you seek a iust & innocēt man, who doth good to al, & hurte

334 *A Mannall of spirituall*
no man. You seeke him who descended from heauen to earth for your eternall weale and saluation, and you seeke him to deprive him of his life.

Gather hence desires to seeke this thy Lord, but after a far different manner, to wit, for thy saluation and remedy, & for his honour and glory, & thou mayst be assured, that seeking him after this manner, thou shalt find him :

Ponder secondly, that word, I am he. A vvord which vnto his good Disciples yvas alvvayes a great comfort in their trauailes and afflictions, but vnto the bad, it is of so great feruour, and dread, that it alone did sell them flat to the ground, neither could they haue risen agayne if the same our Lord, who ouerthrew them with one only word, had not giuen them leaue to rise.

Gather hence desires to seeke God: and note by the way, that vnto the good who seeke him in prayer, he is a Father and protectour, he is their repose and ioy: But vnto the euill vvho seeke him to offend him, and kill

Exercis. (Lib. II. Medit. XXXV.) 357
kill him, he is iudge that shall iudge
and condemne them. Finally he is
he, which is to their losse and eternall
griefe.

THE 4. POINT.

TO consider how Christ our Lord
the most innocent Lambe (him-
selfe giuing place to the fury of his e-
nemyes) was deliuered vp to the ra-
uenous wolues and princes of dark-
nes (which are the infernall spirits)
by meanes of his seruants and mi-
nisters, to be put to all manner of tor-
ments and cruelties, his life not ex-
cepted (as in holy Iob it was, when
he was deliuered to the power of Sa-
than) but without any limitation at
all, that they might wreake their fu-
ry vpon his most sacred humanity.

Ponder the malepartnes & ru-
denes of those sauadge furies, ma-
king their sport & pastime to iniure
and torment the Sonne of God, of
whome they had receaved so great
benefits, and whome a little before
they had iudged worthy of highest
honour: but forgetting all this, they
stroke him on the face, they spurned
and

556 *A Manuall of spirituall*
and buffeted him with their fists,
they plucked him by the haire, & by
the beard.

Hence thou maist stir vp in thy
selfe shame and confusion, for that
thou hast beene so bold, as to handle
thy Saniour as ill as these traitors did,
laying thy sacrilegious and violent
hands vpon him, if not in outward
shew, at least through thy manifold
sinnes and wicked deeds, persecuting
him with them, as his enemies did,
not once only, as they did, but many
times.

THE XXXVI. MEDITATION.

*How Christ our Lord was ap-
prehended.*

THE I. POINT.

TO consider how our Lord being
Innocency it self was reckoned
& treated as a Theefe, and for
such his enemies came to apprehend
him with chaines and cordes, with
swords and clubbs: and our Saniour
gave them power ouer his body, to
spurne & torment it at their pleasure.
Ponder

Ponder the surpassing great hum-
mility of our Lord, and how he is
cast at the feet of most vile sinners,
whose seat and throne is above the
Seraphims: how he is kicked at, and
troden vnder foot as a malefactor,
who is the mirrour of innocency and
the vnspotted Lambe. Admire the
rare submission & humiliation of so
great a God, who did not only pro-
strate himselfe at the feet of his Apo-
stles and of Iudas, and washed them
and kissed them, but also suffered this
traytor and his accursed company,
to set their abominable feet vpon
him, to tread vpon him, and spurne
him.

Gather hence an earnest desire
to yield and humble thy selfe to thy
inferiours, beholding Christ thy Re-
deemer so humble and meeke, and
considering of whom, and for whom
he receaueeth such iniuries & reproa-
ches.

THE 2. POINT.

TO consider how that wicked band
of souldiers, after they had striken
and abused Christ our Lord, tying
him

358 *A Manna Ilos spirituall*
him by the wrests, with strong cords
like a Theefe, they brought him
bound vnto Annas the High Priestes
house.

Ponder, how farour Lord was
from being a Theefe and robber of
other mens goods: for he gaue all he
had, and that which was particuler to
himselfe alone for thy good, & tooke
vpon him the forme of a seruant,
concealing the dignity of a Lord and
Maister. But if to rescue and deliuer
soules out of the thraldom of Satan,
and to dravv our harts to his loue
(which he hath euer done) be to be a
Theefe, beseech him to take thy hart
and all that which thou hast besides.

And with earnest affection say
vnto him: Bind o Lord I beseech thee
my hands with the fetters of thy loue
that my workes may be grateful vnto
thee. Bind my memory, that it forget
not so many fauours and benefites
which thou dayly bestowest vpon
me. Bind my eyes, that they may
not behold vnlawfull thinges. Bind
my tongue, that it detract not, nor
scurrill against my neighbour.
Bind

Exercises. (Lib. II. Med. XXXVI.) 359

Bind my feet, that they may only
walke the pathes of thy diuine Com-
mandements. Bind finally, O Lord,
this nature of myne, and all my senses
and powers from all that which is sin
and offence, & set me free to all that
which is vertue.

THE 3. POINT.

TO consider that the Apostles, seeing
their Lord & Maister apprehen-
ded by the Iewes & fast bound, much
affrighted, fled away and forsooke
him.

Ponder how thy Saviour in this
exigent is all alone and forsaken of
his friends, & environed with cruell
and mercilesse enemies: how he was
well accompayned at his supper and
in time of prosperity, but now aban-
doned of all in time of aduersity.

From hence thou mayst gather
confusion and shame, for hauing of-
ten forsaken & left thy Father, Lord
and Maister, and omitted to accom-
plish his holy will to fulfill thine
ovvne. And our Saviour heere being
forsaken of his heapenly Father and
of his disciples, giueth thee a rare ex-
ample

ample of patience, that if thou be de-
stitute & left by thy friends & kin-
folkes, thou endure it patiently, for it
is not much that the disciple suffer
that which his Maister hath suffered
before him. Beseech him humbly that
seeing he is a true & faythfull friend,
he will neuer forsake thee, although
all others should forsake thee, but es-
pecially that he will not leaue thee in
the houre of thy death.

THE 4. POINT.

TO consider who this Lord is vpon
whome so many iniuries are dis-
charged, who he is that sustaineth so
many reproaches & indignities, & at
whose hands he taketh them.

Ponder first that he is the Eter-
nall Word of the Father of infinite
vertue, innumerable goodnes, true
glory, and the cleare fountaine of all
beauty: He it is that is bound, man-
cled, buffered, haled, spurned, and
treden vnder foot: He it is that is
handled in so vnhumane and rude
manner,

Ponder secondly, the griefe
which our Saniour selte seeing himselfe

Exercij. (Lk. II. Mat. XXV.) 368
much abused by so base a people,
and so vngreatfull, that for so many
benefits, returned him so many & so
grievous iniuries. And if God took
it so heavily to be so delt with all by
his enemies, how heavily did he take
it suffering the like from his friends,
seeing himselfe all alone and desolate,
& in so great affliction, having beene
betrayed and sold by one of them,
denied by another, and forsaken of
all.

Gather from hence a desire to
become a true disciple of our Lord,
endeavouring never to leaue him, but
to accompany him, and follow him
euen to the Crosse, that so thou maist
enioy him in his glory.

THE XXXVII. MEDITATION.

How Christ our Lord was presented
before Annas the high Priest.

THE 3. POINT.

TO consider vvhath thy God and
Lord suffered in that long way
betweene the garden & Annas

A Mannall of spiritual
 his house, vnto vvhome his enemies
 carryed him, buffeting him, & spur-
 ring him, and forcing him to goe a-
 pace; halfe running, and trayling him
 on the ground, as it is wont to happen
 to them that are led like theeeues and
 malefactours, & are fettered & chal-
 ned.

Ponder the meeknes & silence
 wherewith our Lord suffered so ma-
 ny affronts, not hauing deserued the
 least of them, for he neuer had, nor
 could haue committed any fault; though
 his aduersaries pretended that he was
 guilty of many.

Gether hence a great desire to i-
 mitate the exāple of thy Lord in be-
 ing silent, & suffering patiently when
 occasion shalbe offered thee, seeing
 thou hast so many imperfections and
 sinns, as thou hast, Is it much that
 thou beare & be silent for the loue of
 God; who being free from all fault
 gaue thee so great an example of in-
 vincible patience & sufferance?

T
 THE

THE 2. POINT.

TO consider the shouts & outcries of those wicked ministers, when they entred the city with our Blessed Saviour, proclayming and vinting themselves of the prey they had gotten.

Ponder how different this entrance into Hierusalem was, from that which the same our Lord made on Palme Sunday, when many went with him with boughes of palmes in their hands, in token of the victory which he had atchieued ouer his enemies. But now they bring him in with swords & launces, as if they had got the victory ouer him. In that entrace all cryed out in his prayse: Blessed is he that commeth in the name of our Lord: in this, they cry out in derision of him, making him their laughing-stocke & calling him by a thousand vnworthy names. In that they spread their garments on the ground, that he might passe vpon them: In this they hailed, rent, and tore his garments from him, yea & pulled the hayre from his beard & sacred head.

Q. 2

From,

From hence thou mayst gather
a certaine equality of mind, and con-
formity vwith the diuine vwill in all
things, being mindfull of aduersity
in tyme of prosperity, of disgraces &
reproaches in tyme of honour, & of
a bad day in the good: for it is cleare
that of little pleasure much sorrow
followeth.

THE 3. POINT.

TO consider in what plight those
sacred feet of thy Sauour vvere,
being embrued with bloud, the skin
stayed of them with often stumbling
and with being troden on & spurned
at, by those hellish ministers.

Ponder first, how those diuine
feet begin to pay for the sinne which
thy feet haue committed in the rash
& crooked ways by which they haue
walked, to fulfill thy desires & inordi-
nate appetites.

Secondly, the spirit and affecti-
on wherewith our Lord goeth a long
that way (and the vertues he exerci-
seth of humility & patience) offering
those painefull steps vnto his Eternall
Father in satisfaction of those which
thou

Exercis. (Lib. II. Med. XXXVII) 365
thou makest so offend him.

And gathering hence desires of
thankfulnesse vnto so good a Lord,
vwho hath walked such waies for thy
saluation and remedy, beseech him
to giue thee grace to ordaine thyne
to his holy seruice, and to the perfor-
mance of his holy Law, and Com-
mandements.

THE 4. POINT.

TO consider in what manner thy
Saviour vvas receaued, when he
arrived at Annas his Pallace, and was
brought in before him, and before
the Scribes or Interpreters of the
Law: with what arrogancy they be-
gan to examine our Lord, causing
that diuine Maiessty to stand before
thē as one that was esteemed guilty,
and they in the meane time remay-
ning sitting as Iudges: they in state,
and in their Doctorall robes, and the
Lord and Maister of the Wisdome
of heauen, manacled and bound be-
fore them, as if he had beene a theefe
& malefactor.

Ponder how differently God
our Lord is now among the doctors

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and

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and Lawiers, from that he was when
being twelue yeares of age, he sat a-
mong them, hearing them and asking
the: al being astonished vpon his wis-
dom & answers. Then he was seated
in the midst of them, hearing & an-
swering, to the esteeme & admiration
of all; but now he standeth, & if he
make answer to the questions they
aske him, he is scorned & mocked,
being the Doctor of all Nations.

Gather hence a desire to hum-
ble thy selfe, & to beare patiently (in
imitation of our Lord) when thou
shalt be accounted by others as vn-
wise, & ignorant, and perswade thy
selfe, that thou art so indeed, and be
glad to imitate in something, and to
be like thy Saviour.

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THE XXXVIII. MEDITATION.

Of the blow given to our Saviour upon
the face: & how he was sent
bound vnto Caiphas.

THE 1. POINT.

TO consider, how that Lord (of
whome it is said in Saint Iohn,
Neuer did there man speake so
as this man) giving now a mild and
gentle answer to the high Priest, is
stricken and buffeted by a base fel-
low.

Ponder how the face of our Sa-
viour remayned sorely brused and
disfigured with this cruell blow, and
was exceeding red, partly with it and
partly through his naturall baseness
& modesty having receaved so great
an affront. And albeit the buffets,
blowes, and spurnes which were hea-
ped vpon thy Lord by his enemies,
vwhen he vvas apprehended, vvere
many, yet of none, but only of this
mention is made in pariculer in ho-
ly Scripture, because it was more re-

prosche

proachfull & iniurious then the rest, and because it was given in presence of the high Priest, & of many nobles, & of the chiefe of the people.

Gather from hence compassion & sorrow, beholding that soveraigne countenance of thy Redeemer so buffeted and wounded: On whome the Angels desire to looke. And be ashamed to grieve and complain, not for that thou art buffeted (for thou art not arrived so high as to endure so much) but because others do not honour and countenance thee, when thou art in presence with them desiring heerein to be better then thy Lord God who was so much reviled, scoffed at, and despised for thy sake.

THE 2. POINT.

TO consider the great patience, meeknes, cheerfulness, and serenity of mind which our Lord kept in his most holy soule, receiving such a wrong & never revenging it, eyther by word or deed.

Ponder, that whereas Christ our Lord could have caused fire to come from heaven, or the earth to have opened

Exercif. (Lib. II. Med. XXXVIII.) 369
pened, and to swallow and consume
that wicked fellow, he did it not, but
in all patience shewed that he was rea-
dy to turne the other cheeke, if he
would haue stricken it.

Gather and take example heer-
by, not to be angry or offended for
any thing vvhatsoever may befall
thee, be it neuer so weighty, nor to
render euill for euill. Beseeching him
in this misery to giue thee in all oc-
cassions vvhich shalbe offered thee
that constancy of mind and meeknes
which he had and shewed heere, that
thou mayst be meeke and humble of
heart, as he was.

THE 3. POINT.

TO consider the mild answers
which Christ Iesus our Lord gaue
vnto him, who had thus abused and
wronged him, to wit: If I haue spo-
ken euill, giue testimony of euill, but
if well, vvhy strikest thou me? and
accusest me of vndutifulnesse, seeing
thou art no Iudge, but only a wit-
nesse?

Ponder, that albeit this reason
was good and conuincing, yet it was

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not

not admitted, neyther did it anyyle him, nor any reckoning was made of it, but rather all that were present vvere glad and reioyced that, that blow on the cheeke was given him: and none was found that would take his part, and reprehend the audacity of that bold and barbarous compa-
nion.

From hence thou mayst gather conformity vwith the diuine Will, when thy answers and reasons shall not be heard, nor admitted, nor account made of them, seeing no account was made of the answere which the Sonne of God gaue, whose nature it is ener to speake that which is reason: & therefore he is now stricken & abused, to satisfy for thy faults, which thou hast done & dost dayly commit in euill speaking. Beseech our good Lord that he will giue thee grace alwayes to speake well of him, & so do honour vnto all.

THE 4. POINT.

TO consider that the hatred & rage, cour of Annes, & of all the rest of that wicked counsell against our Redeemer,

Exercis. (Lib. II. Med. XXXVIII.) 377
deemer, was so great, that blinded
with the splendor of such patience &
meeknes, they determined to send
the most meek lambe fast bound vnto
Caiphas the high Priest, that behol-
ding him brought in that manner he
might vnderstand that they thought
him guiley & worthy of death.

Ponder, how different these
bands and fetters were, wherewith
the cruell tormentors bound the Lord
of Angells, from those with which he
bound them, to wit, the bands of cha-
rity: but his charity is so great, that
he delighted to be tyed with new fet-
ters & cords, to loose thee and thee
from the grieuous sinnes which thou
hast committed against his diuine Ma-
iesty.

From whence thou mayst gather
desires to suffer and to bear the like
Crosse if in public or in private thou
be held guilty or faulty (for in truth
thou art no lesse) seeing thy Lord
though he be so much worthy to be
glorified, is notwithstanding so des-
pised & scoffed at.

or

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not admitted, neyther did it anayle
him, nor any reckoning was made of
it, but rather all that were present
were glad and reioyced that, that
blow on the cheeke was given him:
and none was found that would take
his part, and reprehend the audacity
of that bold and barbarous compa-
nion.

From hence thou mayst gather
conformity vwith the diuine Will,
when thy answers and reasons shall
not be heard, nor admitted, nor ac-
count made of them, seeing no ac-
count was made of the answer which
the Sonne of God gave, whose nature
it is ener to speake that which is rea-
son: & therefore he is now broken &
abused, to satisfy for thy faults, which
thou hast done & dost dayly commit
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that wicked counsell against our Re-
deemer,

Exercis. (Lib. II. Med. XXV III.) 377
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meeknes, they determined to send
the most meek lambe fast bound vnto
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ding him brought in that manner he
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be held guilty or faulty (for in truth
thou art no lesse) seeing thy Lord
though he be so much worthy to be
glorified, is notwithstanding so des-
pised & scoffed at.

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THE XXXIX. MEDITATION.

Of the deniall of S. Peter.

THE POINT.

TO consider how Peter having
 spent the night of the Passion of
 our Saviour with the rest of the
 Disciples, entering into himselfe
 gayne, & desiring to know the event
 of the businesse, and the success of
 the imprisonment of his Mayster, he
 followed him. And by Saint Iohn
 Evangelist his mesage (who was
 knowne in the house of the high
 Priest) he started up, & being known
 by those which were there, to be our
 Saviours Disciple, he denyed him
 thrise, swearing and forswearing that
 he knew him not.

Now Ponder, how deeply this
 and grievous offence of his Disciple
 did pierce the very soule of our
 Lord, that his deere and tenderly be-
 loved Apostle, and so much honou-
 red above the rest with the primacy
 of the Church, should be ashamed

Exercij. (Lib. II. Men. XXXIX.) 373
to be accounted his Disciple.

Gather hence, confusion and
shame for that thou hast oftentimes
denied thy Saviour, if not in words
at least in deeds, being ashamed to
keepe his holy Commandements, or
to performe some actions of vertue,
as to confesse and communicate, or
to suffer some injury. All which what
els is it then to be ashamed to seeme
the Disciple of Christ, & to deny
him: wherefore thou mayst lustily
feare, least that sentence of our Sa-
viour, and punishment fall vpon
thee, where he sayth: He that deny-
eth me before men, the Sonne of man
shall deny him before the Angels of
God: or he that shalbe ashamed to
seeme my disciple before men, the
Sonne of the Virgin wilbe ashamed
to acknowledge him for his, before
the holy Angels.

THE 1. POINT.

TO consider how dangerous a thing
it is to continue in the occasion of
sinne, and not to learne to beware by
the first fall: for the present occasion,
and the presuming too much of him-
selfe

374 *A Mannall of spiritual*
helfe and his owne vertue, and also
euill company were the cause of his
fall: Almighty God permitting that
a silly woman, Portesse in Pilates
house, should preuayle against him
who had the keyes of the house of
God: so doth he chastice pride and
presumption.

Ponder, that he vvhovvas
the fundamētall stone of the Church,
and so much sauoured by our Lord,
he that confessed Iesus Christ for the
Sonne of the liuing God, he that of-
fered himselfe to dye for him, rather
then to be scandalized and to flye,
now findeth himselfe so weake and
fearefull, that being demanded by a
poore girle, whether he be the disci-
ple of Christ, is ashamed to cōfesse it,
searcheth and grembleth, & at last flatly
denieth it, not once, or twice, but
three times.

Gether out of this weaknes and
frailty of Peter how neer he is to a fall
who considereth much and presumeth
of himselfe. And seeing thou art not
a Rocke, but dust and ashes, and all
thy strength and floures of thy yveake
vertue

Exerc. (Lib. II. Med. XXXIX.) 375
vertue is founded vpon feet of clay,
and the least stone of contradiction is
sufficient to overthrow it, and bring
the whole tower to ground: therefore
boast not bragge of any thing, for
thou hast not any stronger hold, nor
greater strength then with humble
acknowledgment of thine owne no-
thing and vweaknes wholly to rely on
the goodnes and mercy of our Lord.
Wherefore not to fall, it behooueth
thee to fly bad company, and all occa-
sions of danger, arrogancy, pride and
presumption.

THE 3. POINT.
TO consider that as soone as Saint
Peter had denyed his Mayster,
Christ our Lord moued with com-
passion, and grieved to see the Pas-
tour of his flocke, and that shep
which was head of all the rest, now
fallen into so great calamity and my-
sery, looking on him, rekeyned &
conuerted him.

Ponder, the infinite mercy and
charity of Christ our Lord, who when
he is surrounded with his ene-
mies, and laden with afflictions,

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is mindefull of his Disciple, & instead
of chastising him, hath pity on him,
& turning his eyes of mercy towards
him, illuminateth his blindness with
heavenly light, that he may know &
see his errours: for the eyes of God
have this property, that they open, &
awake the drowly, and reuiue the
dead.

Gather hence affections of love
forwarde this our Lord, because
whē thou goest about to offend him,
he inuenteth meanes and findeth out
wayes to pardon thee, he hath com-
passion on thee, he beholdeth thee
with the eyes of his mercy, he tou-
cheth thy hart, and all to the end that
thou mightest know, feeble & lament
thy sins and offences.

THE 4. POINT.

TO consider, how our Lord enlight-
ning & penetrating the wounded
soul of Peter with that his silent &
louing looke, that remembering him-
selfe and being lory for his sinne, he
might bitterly bewaile the same, he
probably returned to himselfe and
repentantly, & for more effectuall
redresse

redreffe of his offence, he departed
the house and Pallace of the high
Priest, where he had found so bad
intertainment, and shut himfelfe vp
into one of those caues, which were
towards the fountaine of Siloe, and
lamented his sin with deep sorrow, &
fayd: O treacherous old age, o yeares
ill spent; o life naughtily imploied,
o blasphemous tongue, o wretched
finner, coward, lyer, what hast thou
done? Oughtst thou so to have deny-
ed thy Maister, having receiued so
many fauors & benefits of him?

Ponder how Peter because he
had denyed his Maister thrice in one
night, wept and repented himfelfe of
his sinne all his life tyme, and did ve-
ry sharp and rigorous penance, al-
beit he knew that God had already
pardoned him.

From hence thou mayst gather
desires to doe the like for thy sinnes,
seeing that not one night alone, but
all thy life tyme, and not thrice, but
innumerable times, thou hast denyed
and abandoned thy God. Wherefore
it behooueth thee, if thou desire to
haue

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have pardon, very seriously to be
wayle and hartily to repent for thy
sins, & do penance for them.

THE XL. MEDITATION.

*What happened vnto our Saviour in
Caiphas his house, & of the things
he suffered that night.*

THE POINT.

TO consider the answer which
our Lord gave vnto the de
mand of Caiphas the high
Priest: I admire thee by the living
God, that thou tell vs, if thou be
Christ the Sonne of God. And our
Lord although he knew right well
the great iniuries, reproches, and
torments, which his confession would
cost him, yea death it selfe, he plaine
ly answered and told the truth, and
sayd what was befitting his person.
The high Priest blinded with splen
dour of so great light, and being in
passion, iudged that he had blasphem
ed, and so he and all the rest of his
Counsell condemned our Lord to
death

Exercif. (Lib. II. Medit. L. X.) 379
death And having no refpect to the
innocency of his life, nor to their
owne ftate and quality, treated him
moft vilely.

Ponder the meeknes wherewith
our Lord fuffered thefe affronts and
injuries: and heard that vniuft fen-
tence: He is guilty of death. O how
that immaculate lambe, hearing this
fentence wold offer himfelfe willing-
ly to death, to giue life vnto them,
who gaue fentence againft him, and
condemned him to death.

Gather hence defires alwaies to
say of our Saviour the contrary to
that vvhich thefe his enemies pro-
nounced of him, to wit, fuch inno-
cency, fuch a Lord, fuch a benefactor,
fuch a Saviour and Maifter deferveth
life: Such a God and Redeemer is
moft vworthy to live: and all thofe
which condemne him, or offend him,
or accufe him, are worthy of everla-
fting death.

THE 11. POINT.
TO confider that it being now late
and tyme for the high Priest and
his followers to refte, they deliuered

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vpon our Lord to the souldiers to watch
him, & they to keep themselves from
sleeping did deride, scoffe, & mocke
at our Lord, and couering his eyes
with a shamefull ragge, smote his di-
uine face, saying vnto him: Prophe-
sy vnto vs, O Christ, who is he that
brooke thee?

Here thou mayst ponder Christ
our Lord full of payne and affliction,
relected, despised and contemned of
all, great and little: neyther was the
least cause of griefe to hate his diuine
eyes couered, that his enemies might
the more freely strike him on the
face, perswading themselves that
he could not see them: for it is the
property of great sinners to desire
not to be seene, that they may sinne
more freely, and without restraint.
But he saw them notwithstanding
with the eyes of his soule, and of his
God-head, because he was Gods
whole eyes, sayth the Wiseman
behold in euery place, the good and
the euill, which euery one continually
doth.

Hence thou mayst gather, the

Exercises. (Lib. II. Mat. XL.) 381
When thou sinnest, forgetting that
God doth see thee, thou art as it were
hood-winked & deprauest thy selfe,
couering thine owne eyes vwith this
false and blacke veile: for Gods eyes
are most cleare and open vpon thee,
beholding thy thoughts, words, and
deeds. Wherefore from this day for-
ward be affrayd to offend our Lord,
carrying euer in thy memory this ad-
mirable saying: Behold, God behol-
deth thee.

THE 3. POINT.

Consider how that after this in-
jury, those cruell fellowes deuoid
of all humanity, did vnto our Sauior
another no lesse affront, spitting in
his face, and couering it with their
foathsome and stinking spittle: for
all of them (and they vvere many)
striving who should do worst, did cast
their spittle vpon him, wonderfully
defiling and obscuring that beauty,
which reioyceth the heavenly court
& company.

Ponder whose face it is that is
thus defiled & spit vpon, as if it were
the most vile & contemptible corner
of

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of the world; and thou shalt find that
it is the face of the God of Majesty,
whome the Prophet sayd: Shew thy
face and we shalbe saued. It is the
face before whom the Seraphims
of due respect & reuerence do come
theirs. It is his face vvhersvith his
diuine spitte gaue sight to the blind,
hearing to the deafe, and speech to
the dumbe. It is his face, whom the
Angells of heauen continually behol-
ding and adoring, are neuer satiated.

From hence thou mayst gather
abundant motives and affections of
compassion and sorrow, grieving to
behold the face of such a Lord, de-
faced and spit vpon by such and so base
miscreants, to see the Creator so ab-
used by so vile creatures, his diuine ma-
iesty permitting himselfe to be con-
fused & defiled, that thou mightest
become pure and cleane.

THE 4. POINT.
TO consider, the iniurious & dis-
gracefull words, that euen the ve-
ry Kitchen scullians of that palace
gaue vnto Christ our Lord, and also
how they layd load vpon him with
blows

Exerciser. (Lib. II. Med. XL.) 383
blowes, buffets, & spurnes, & a kick
him. Gasse who stroke thee & fering
thou sayest that thou art Christ & a
Prophet, who gaue thee this blow on
thy eare & who this spurne with his
foot? who this kick, & who this cuffe
in the necke? And laughing aloud, &
iesting at him they manifestly decla-
red that they held him for a fained
Christ, & a false Prophet.

Ponder the inuincible patience,
the inestimable meeknes, & the most
loving hart, wherwith God our Lord
suffered all this, as also that patience
with which he supporteth thee, see-
ing that as much as lyeth in thee thou
hast far oftener scoffed at thy Redee-
mer, offending him with thy mani-
fold finnes, and yet his mercy is so
great, that he grieveth more at thy
offences, & at the harme which com-
meth to them that torment him, then
at the paynes which he himselfe su-
staineth.

Gather hence affections & de-
sires to suffer something for this thy
Lord, vvho endureth so much for
thee, louing him vvith all thy hart,
who

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who gave thee such & in many
of love, joyning with continual
giving, continuall service for them,
no word neede more.

THE XLII. MEDITATION.

Of the presentation of our Lord before
Pilate, & what questions he
asked him.

THE POINT.

TO consider how much Christ
loved Iesus our Lord, & also how
the Jews desired the coming of the
morning, but for very different ends.
Our Lord to suffer & dye, & they
put in execution their damnable in-
tent, which was to murder him.
Forthwith in the morning the high
Priest Caiphas and the whole Coun-
sell assembled together, & calling
our Lord Iesus the second tyme, he
asked him: Art thou Christ the Son
of the Blessed God? but our Lord an-
swered him not to his demand.
Ponder how much it importeth
that we aske our Lord this question
with a different meaning, and

Exercijs. (215. N. Mod. XLII.) 384
fre from that which his enemies had,
saying: O my Lord, if thou art Christ,
if thou art the promised Messiah, if
thou art the Sonne of the living God,
and the splendour of the glory of
the Eternall Father, as it is most true
that thou art, how cometh it to
passe that thy diuine face is so disfi-
gured? how is it defiled with spittle?
how is it bruised with buffets? And
framing hence affections of tender
loue and compassion, acknowledge
that thy sinnes haue beene the cause,
why thy Saviour Christ and Lord is
in that plight, in which thou seest
him, and his vnspeakable chastyti-
ty with testimony of him, that he is the
Sonne of the living God: For no o-
ther then he could haue vndergone so
many torments for the sinnes which
he neuer committed. And adoring
him with all thy hart, thou shalt say:
Thou o Lord, art my Christ, & my
God, my Saviour & my Redeemer,
and he, who thirty and three yeeres
hadst so greue and earnest desire
longing to see this day of payment
of all sinnes come, to deliuer me
from

386 **14** **Marshall** of **Spiritual**
from the **curse** all **affliction**, and
payne. **To** **consider** how the high Priest
bearing the sentence which our
Lord gave after ward to his demand;
he and all the rest that were present
being unworthy to beare that which
they deserved not to vnderstand;
they treated him as a slave. And thin-
king any punishment that they could
inflict vpon him by their law, too
little, they yielded him vp to the se-
cular power of the president Pilate;
that he might sentence & torment him
more cruelly.

Ponder the providence and
wisdom of our Lord God, who
would that the Jewes, and Gentiles
should concur to the death of him
who dyed for the salvation of all a for
his death is our life, & his condemna-
tion our salvation.

Gather hence compassion &
griefe to behold thy Lord, & thy
God hated of all, as well of these of
his own nation as of strangers. And
lament for that many Christians do

Exercis. (*Lib. II. Mes. XLII.*) 387
the like through their sins: & if those
who haue obligation to serue & ho-
nour him do this, what wonder is it if
the Turkes & Gentills, who know
him not, do offend him.

THE 1. POINT.

TO consider, the presentation and
accusation of Christ before Pilate,
as if he had beene a malefactor and
a seditious person, being accused as
one vvho prohibited Tribute to be
giuen to Cæsar, making himselfe the
Messias promised of God.

Ponder how Christ our Lord in
all these accusations and calumniati-
ons answered not a vvord in his
ovvne defence, shewving heerin his
great meeknes and patience, and de-
claring in fact how earnest a desire he
had to dy for our saluation, seeing he
would not by speaking for himselfe,
cause his death to be one lote de-
layed.

From hence thou mayst gather
that the strongest armour to resist
thy enemyes, in the midst of the tem-
pests of aduersity and persecution,
is confidence in God, such as our

R.

Lord

Lord had, whose name is Admirable for he is not only admirable in perfections & miracles, but also in humiliations and afflictions. Admirable in meeknes, admirable in patience, & in suffering, admirable in silence, giuing thee example how thou oughtest to keep silence, and not excuse thy selfe when thou art reprehended for thy misdeeds & sins, albeit thou find not thy selfe in conscience guilty of any thing.

THE 4. POINT.

TO consider how Pilate having heard all these accusations, entered vvith Christ our Lord into the Palace to examine & enquire of him concerning all that vvhich vvvas layd to his charge, & having heard all his diuine answers from the mouth of God, in whome neuer was found deceit, perceiving his vvrightnes & integrity, iudged him to be an innocent man.

Ponder the desire our Lord had, that, that miserable indge would open the eyes of his soule, to receiue the beame of his diuine light. But the
vnhappy

Exercises. (Lib. II. Med. LXI.) 389
An happy wretch, although he began
to have a desire to know the truth,
yet he did not expect answer, be-
cause he deserved not to heare it from
the mouth of the true God.

Gather from hence desires to
know the truth, and that God, as the
Father and author thereof, will teach
it thee, beleeuing that his life is truth,
his miracles truth, his Sacraments truth,
truth all that he taught & preached.
Wherefore seeing this is the most cer-
taine truth, although the defence
thereof cost thee thy life, as it cost thy
God his life, be glad to loose it for
him: neyther loosing it, shall thou
loose it, but gayne it everlastingly.

THE XLII. MEDITATION.

*Of the presentation of Christ our Lord
before Herod.*

THE I. POINT.

TO consider how Pilate vnder-
standing that our Saviour was
borne in Galilee, and vnder He-
rodes iurisdiction (who was come to

R 3

Hierusalem

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Hierusalem in those days to celebrate
the feast of the Paschall Lambe, sent
him vnto him, that he might iudge &
discusse the processe of that prisoner,
whome he held as his subiect.

Ponder the paines and ignomi-
ny our God endured betweene Pilates
house and King Herods palace, those
his cruell enemies carrying him with
great violence, tumult and noyle,
through the middest of the market
place & streets of Hierusalem, that he
might be seene & noted of all, & ac-
cused guilty.

Haue compassion to see the Son
of God baled to so many Tribunalls
and Iudges, every one worse then
the other, his diuine maiesty ordain-
ing it so, that he might haue abun-
dant matter wherein to shew his in-
vincible patience, humility and lon-
ganimity, giuing thee an example,
that thou mayst know wherein to imi-
tate him, and follow his ver-
tues.

THE 2. POINT.

TO consider how glad King Herod
was when he saw our Saviour, be-
cause

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cause he had heard many thinges of him, the wonders he wrought, & the miracles he did: & fo desired that he would do some before him, on which
Ponder how Christ our Lord in
eschew death or any other torment,
should not do any miracle before Her
rod, & also because he knew that he
was moved to desire it through pride
and vaine curiosity, & not of a desire
of his own spirituall benefit; neyther
would our Lord speake one word in
defence of himselfe, or to that he as-
ked him; all which redounded to his
greater reproach.

Gather from hence a desire that
God would vouchsafe to graunt thee
the vertue of silence, & make answer
for thee in all thy doubts & difficul-
ties, for the benefit of thy soule, thou
being full of darknes & ignorance, &
of thy selfe art not able to give any
answer to the purpose, nor to rid
thy selfe of the questions & impo-
sitions of others.

THE
reckoning of the iudgements &
punishments

THUS POINTED ON STUN
Consider how that Herod, be-
 ing our Lord not to yield to his
 desire, nor so satisfy his curious leury,
 did contemne him, and with all those
 of his court held him for a simple &
 foolish fellow, and therefore not so
 much worthy of death as to be man-
 ned & scorned at, & so in derision
 & mockage put on him a vvhite &
 homely garment.

Ponder how Christ our Lord
 is beere mocked & disgraced by the
 King and all his Courtiers, who made
 a foole of him, & stood plucking him
 & pinching him, & jesting at him
 in most rude & vnciuill manner. And
 when they had done, the King sent
 him backe to the President Pilate, as
 if he should haue sayd vnto him
 Lo I send you backe this foole, &
 idiot.

From whence thou mayst gather
 desire to accompany in spirit thy true
 King & Lord, vvhoseuffered all these
 opprobrious things with admirable
 patience, teaching thee to make small
 reckoning of the iudgements & o-
 pinions

Exercif. (Lib. II. Med. XLII.) 393

pinions of this world which are meer folly, & what people fay or do: desire to fuffre for iuftice & piety, that thou mayft be affured of the Kingdome of heauen: for there is no greater wifedome then to reioyce in contempt for the love of God, nor greater folly, then to fecke to be honoured without him.

THE 4. POINT.

TO confider how that amongst fo many garments which our Lord changed that night of his Paffion, his Eternall Father neuer permitted his enemies to inueft him with a blacke one (it being the vfe and custome among the Iewes, that he who went to the tribunal to be arrayned, fhould be clad in blacke, which was a figne of a condemned perfon) but would that it fhould be white in token of innocency, or ruddy in token of love.

Ponder how that garment which was given vnto Chrift our Lord in derifion, was a figure of the witneffe and purity of his moft blessed foule, and of the innocency of his life, as

R ;

his

his enemies themselves were faine to confesse, saying: I haue found no cause in this man of those thinges, whereas you accuse him.

Gather hence desires, that our Lord wold inuest & adorne thy soule with the white garment of innocency & thy body with his reproaches, that in all thou mayst imitate him, and so thou shalt become more white & purer then snow.

THE XLIII. MEDITATION.

How Barabbas was compared, and presented before Christ

THE I. POINT.

TO consider that Pilate desired to deliuer Christ from death, and being to release some one condemned person in honour of the Pasch, sayd vnto the Iewes: Whom will you that I release, Barabbas, or Iesus that is called Christ? for (Barabbas being so seditious & wicked a fellow) he made no doubt, but that rather then he should goe unpunished

thed, they would release our Saviour
Iefus Chrift.

Ponder the v wonderfull hu-
miliation of Chrift our Lord, who
being fo great, fo wife, fo holy, and
fo great a benefactour of all, is now
ballanced and compared with Barab-
bas an infamous companion, a thief,
a murderer, a feditious & publik ma-
lefactour.

Gather hence desires not to
difdayne, grudge, or repine when an
inferiour and worfe then thy felfe, is
preferred before thee, and more ho-
noured and refpected, if account be
made of him, and not of thee, if an-
other be employed in offices and bu-
fines, & of thee no mention be made,
nor thou regarded, feeling thy Lord
& thy God endured all this, & much
more.

THE 2. POINT.

TO confider, how the vngratefull
people and thofe blind & paffio-
nate Scribes & Pharifees, out of ma-
lice brake into open iniuftice, & how
in their fight, Barabbas his life, not-
withftanding all his murders, robbe-

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ries, & abominations weighed more
& was thought more profitable, then
the innocency of Christ our Redem-
mer for all his vertues and miracles,
Wherefore they besought the iudge
to release the man-killer, and wicked
villaine, & to murder & crucify the
author of life.

Ponder how mutable man are,
& easy to be deceaued: for they who
a few dayes before wish common
consent & festiuall acclamations, cal-
led Christ their King, now with a dif-
ferent note & tumultuous clamour,
say: Make Iesus away, and release
Barabbas.

Gather hence confusion for thy
pride, & endeavour from this day
forward to humble and subvert thy
selfe, seeing that our Lord is held for
lesse then the lowdest fellow in the
world. And heere thou mayst see li-
terally fulfilled that which our Lord
saide by his Prophet: I am a worme
and no man, a reproach of men, and
outcast of the people. And for such
he is now reputed of those who
ought to honour & respect him.

Exercis (Lib. II. Med. XLIII.) 397
house all men & Angells.
Tenth Point.

O consider that the more the Pre-
sident Pilate desired to deliver
Christ our Lord, the more the Iewes
were earnest to have Barabbas re-
leased.

Ponder how often the like ind-
gement, strife and controversy pass
beth betweene thy flesh & thy spirit,
the one making choice of Christ, and
the other of Barabbas; the one of God
the other of a creature: the one see-
keth after the vayne perishing glory
of men, the other seeketh the glory of
God, which is perpetuall & euers-
ting. Finally the one enquireth after
corruptible & transitory thinges, the
other after things permanent & which
endure for ever.

Whence thou mayst gather
great sorrow for having left Christ
thy only and chiefest good, for so vile
and contemptible a thing as Barab-
bas: I meane, for having so often
chosen & regarded more a creature,
a little sensible delight and vayne ho-
nour, then Christ Iesus our Lord, in
whose

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whome be all the goods & treasures
of the wisdom and infinite know-
ledge of God hidden. Be confounded
in consideration of this, thou mi-
serable wretch, as thou art. I would

THE 4. P O I N T

TO consider how Pilate did testify
unto the people the innocency of
Christ, saying: I find no fault in him,
why he should deserve death: but the
outrageous people raising their voices
cried aloud, saying: Crucify him;
crucify him:

Ponder how much those re-
doubled & often repeated clamours
grieved our Lord, seeing that they
did not only seeke his death, but that
he should dye so cruell a death, as the
death of the Crosse.

Gather hence sorrow for thine
thy finnes have put our Lord to so
great straites: for they alone were
those that importuned and cried out
that he should be crucified. Where-
fore it behooveth thee to abhorre
them, & detest so cruell and bloody
beasts, which with so great cruelty
murdered our Saviour.

THE

THE XLIII. MEDITATION.

Of the stripes which our Lord received
at the pillar.

THE 1. POINT.

TO consider, how the Present
Pilate, seeing that his former
project and devise did not suc-
ceed, and that all the people began to
be in an uproare, he tooke another
meanes and counsell to appease the
fury of those cruell enemies, vvhich
was to giue sentence against the Lord
of Angells, that he should be whip-
ped.

Ponder how vniust, cruell, &
reproachfull this sentence was which
the President gaue agaynst our Lord,
notwithstanding he knew very well
and was sure of his innocency. But
our Lord Iesus lifting his eyes to his
Eternall Father, sayd these wordes
of the prophet. I am ready O my
Lord for scourges, & desirous to pay
the thinges that I tooke not. And
without appellation, or making any
other

other meanes to quit himselfe, he accepted that bloody sentence, offering most willingly his sacred body to be scourged in satisfaction of our sinnes:

Gather hence desires not to complaine vvhether by thy Superiours, equals, or inferiours thou shalt be reprehended and chastised, although thou be without fault, seeing God most free from all fault, is not only reprehended, but also cruelly whipped, and handled like a theefe vvith so horrible a punishment, and yet not complaining, but as if he vvere dumbe, not once opening his mouth.

THE 1. POINT.

TO consider, how the sentence of his whipping being pronounced, those cruell Butchers layd hand on the Lord of heauens, the creatour of the world, & glory of Angells, & led him into the court to the place of punishment, where vvith barbarous inhumanity and fury they stripped him naked, & covered him vvith stripes from top to toe, as if he had

been a common slave
THE 2. POINT.
 To consider how much our Lord,
 who

Exercis. (Lib. II. Medit. XLVIII.) 401
vvhho inuesteth the heauens vwith
cloudes, beautifyeth the fields vwith
flowers, conereth the trees wwith leaues,
the birdes vwith feathers, the beastes
wwith wolle and haire, would be aba-
shed, beholding himselfe so naked &
poore vwithout any thing to couer
himselfe vwithall, and that before
such a multitude of people that were
there present, hauing none to take
compassion on him, nor so much as
to cast a cloake ouer him to couer his
nakednes.

Gather hence affection of pity
and compassion, seeing thy God and
Lord in such extreme need, abando-
ned, naked, & exposed to all igno-
miny, & shame, & compassed about
wwith his enemies, vvhoe desired to
drinke his blood.

THE POINT.

TO consider how those cruell and
barbarous tormentors hauing that
chaste & most delicate body now na-
ked amongst them, bound him hand
& foot fast to a pillar, that they might
beate him more freely at their plea-
sure.

Ponder

ponder the great barbarousness,
and cruelty wherwith they began to
lay on load with thonges & roddes,
on that most tender backe of thy Sa-
uour, heaping stripes vpon stripes,
and woundes vpon woundes, vntill
that most sacred body, all bruised,
sorne and flayed, the blood hurling
out and trickling downe drop after
drop on euery side, became so disfi-
gured and imbrued with blood, that
his owne mother could hardly haue
knowne him.

From hence thou mayst gather
a great detestation of thy finnes, for
they were the cause of so outrageous
a punishment, and a great desire to
chastise them with rigorous penance
& discipline.

THE 4. POINT.

TO consider how the torturers be-
ing weary of scourging that in-
uent body of Christ our Lord, alre-
dy soene with stripes, which a man
red (as some Saints affirme) to about
foue thousand, they released him
but he not being able to stand on his
feete, fell downe vpon the cake of his

Exercises. (Lib. II. Med. XLV.) 403
a white blond that lay at the foot of the
pillar.

Ponder the solitude and desolation of Christ our only good, who had not there any friend or acquaintance to help him vp, but his only enemies who did tread, kick & spurne him, that gathering forces out of feeblenes he might get vp agayne. Neither was there any who would go & aduertise the most Blessed Virgin of the extreme need & nakednes of her beloued Sonne, that she might with speed come to couer him with her veile, who so often had vwrapped him in clothes when he was a child.

Gather hence a great confidence of the remission of thy sinnes, seeing this Lord endureth so much to deliver thee from them: and an earnest desire to rest & cleaue fast to the feet of Christ, kissing sometimes in spirit & deuotion the ground embrued vvith his most sacred blood: other times that holy pillar bathed and enameled with the precious blood of this holy Lambe, which was shed to make thee strong, as a pillar in the Church

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Church of God, that is to make the
hauē a couragious & invincible hart
to withstand anye enemies, thy pe-
fions & temptations.

THE XLII. MEDITATION.
Of the purple Garment, and Crown
of Thornes.

THEIR POINT.

TO consider how those cruel
soldiers hauing made an end of
whipping him, they inuēnted
another punishment to afflict him
withall: wherfore approaching vnto
our Lord Christ, they clothed him
with an old scarlet cloake which was
swearing for Kings, but they put it
on him in derision & scorne, to giue
the people to vnderstand that being a
wile & base fellow, he would haue
made himselfe a King.

Ponder how Christ our Lord
would be thus made a King in mock-
ery, to declare vnto the world that
all the honours & Kingdomes of this
life are but meckerie, & that there-
fore

Exercis. (Lib. II. Mat. XLV.) 409

fore little reckoning is to be made of
the, as our Lord himselfe did so little
esteeme them: & so that which the
world accounteth an honor in others,
he would vndergo, therby to be dis-
graced & abased by the same world
which scoffed & mocked at him.

1111 Gather hence great compassion
at the extreme dishonour which thy
Lord God suffered, & for this his hu-
miliation, being made the scorne &
mocking stocke of the people, And
humbly beseech him that thou mayst
not make so light of him, as to con-
temne him through thy sine, as those
souldiers did, but rather serue & love
him, desiring that he would vouch-
safe to inuest & honour thee with this
his precious & costly livery, that fol-
lowing him (albeis the world despise
thee therefore) thou maist deserve to
see & enjoy him clad with the rich &
precious robes of grace & glory.

And hence thou shalt learne
to be contented with the
poverty of Christ, for he
was contented with the
poverty of his Father, and
with the poverty of his
Mother, and with the
poverty of his brethren,
and with the poverty of
his world, and with the
poverty of his selfe, and
with the poverty of his
life, and with the poverty
of his death, and with
the poverty of his buriall,
and with the poverty of
his resurrection, and
with the poverty of his
ascension, and with the
poverty of his sitting
at the right hand of
his Father, and with
the poverty of his
coming againe to
judge the world.

TO consider how those cruell enemies forthwith brought a small crowne of sea-rushes (which were certaine sharp, and long thornes) & fastened it on his sacred & tender head by which on the one side he sustained intolerable payne, & on the other extreme disgrace.

And Ponder how that this crowne was not of gold, nor silver, nor of pearles, nor precious stones, of roses nor odoriferous flowres, albeit this Lord right well deserved it, being the true King of heauen and earth; but that which instead of these they gaue him, was of strong & bristlerous brambles and thornes which pierced his delicate head: our Lord permitting this, because thou hast often bound and crowned thy head with roses & flowres of pleasures & delights.

Gather hence how great the bounty & charity of God is towards men, seeing that when they are busied in preparing for him so cruell and terrible a crowne, therewith to afflict

Exercif. (Lib. II. Med. XLV.) 407
and torment him, be prepareth for
them a crowne of glory in heauen to
reward them. And Iefus God tea-
cheth thee by his example, that by the
crowne of thornes, the crowne of
glory in heauen is gayned: and that
the crowne of affliction which prick-
eth in this world, is better then that
of pleasures and delights which tor-
ment in the life to come. Procure to
crowne thy selfe, and make choise of
the first (as S. Catherine of Siena did)
to auoid the second.

THE 3. POINT.

TO consider how that to increas-
his confusion and reproach, they
after this put into the right hand of thy
soueraigne King and Lord, a Reed,
instead of a Kingly scepter, & smote
his head therewithall, to the end that
the world might know that his King-
dome was hollow, vayne, and with-
out substance, & he voyd of iudge-
ment and vult, making himselfe a
King.

Ponder how our Lord Iesus
did not refuse to take the reed into
his hand, but rather willingly accep-
ted

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sed it, & held it fast as an indication
of his contempt.

From hence thou mayst gather
how much it importeth thee to reif
and reiect honour & selfe estimation
& to imbrace humility & submissiō
of mind, in regard that by this way it
meanes our soueraygne King comē
into his Kingdome: & by the same, &
no other, thou must enter into the
Kingdome of heauen, which is not
thine, but anothers to giue thee, if
thou desire it.

THE 4. POINT.

TO cōsider how those fierce people
more cruell then Tygers, not con-
tenting themselves with the former
iniuries, which they had done to that
meeke Lambe, they add yet another
iniury: for bowing their knees before
him in mockery & scorne, they sayd
vnto him: Hail King of the Iewes,
and presently they stroke his diuine
face with a reed, deriding & making
faces at him.

Consider in how different a man-
ner the celestiaall spirits adore this
great King and Lord, from that man
adorn

Exercises. (Lib. II. Med. XLV.) 409
adore him on earth. The Angels re-
verence him as God and King of all
things, & men adore him as a false
God and counterfeit King: they call
him holy, holy, and men, wicked,
sinner, possessed with a devill.

Gather hence desires thoroughly
to feele and lament thy sinnes, and
that which thy Lord and God suffer-
eth: and as his loving child and true
friend, prostrating thy selfe on the
ground, adore him as thy King and
Lord after another manner than they
do, and say from the bottome of thy
hart: Hail king of Heaven & earth,
King of Angels and men, save me O
Lord, and admit me into thy heave-
ly Kingdome, when I shall depart this
miserable life.

THE XLVI. MEDITATION

Of the words, ECCE HOMO.

THEE. POINT.

TO consider how these cruell
soldiers led thy Saviour in this
so lamentable a plight unto the

410. (A Mannall of spiritual
President Pilate, who wondering to
see him so ill handled, carryed him
vp to an eminent place, whence he
might be seene of all; to the end they
moued with compassion they might
cease to seeke his death;
Ponder first, how much our
Lord, was afflicted at his appearing
in so reproachfull an habit; with the
crown of thornes vpon his head, a
reed in his hand, a rope about his
neck, his body all bruized, rent, wearied
& exhaust with so many stripes,
all gored bloud through the multitude
of those blowes: and with the
drops of bloud which trickled down
his venerable face; those lights of
heaven were eclipsed & almost blinded.

Ponder secondly, the difference
betwene the figure wherein our Sa-
uiour appeareth now, and that which
he shewed in the glory of the mount
Thabor: that which was so glorious
and pleasant, he discovered only to
three of his disciples; this so painefull
and ignominious he sheweth to all
the people of Hierusalem: that in a
mount-

Exercis. (Lib. II. Med. XLVI.) **AT**
mountaine all alone and retyred, this
in the middest of a great & populous
City.

Be confounded at thy pride, see-
ing thy Lord so much humbled and
despised for thy sake, and thou en-
deavourest not to be so handled of
men, but rather with all honour and
awe, & desirest that they should
know the good which is in thee, that
they may prayse thee.

THE 2. POINT.

TO consider how Pilate shewing
Christ our Lord in presence of all
the people, sayd aloud: Behold the
Man.

Ponder these words in the sense
and meaning with which Pilate did
pronounce them, and thou shalt find
that, moued with pity to behold so
wofull a spectacle, he desired to deli-
uer Christ our Lord, and therefore
he sayd: Ecce Homo, Behold this
man, and you shall perceiue him to
be so punished that he hardly retain-
eth the shape of man, being so disfi-
gured & misused: wherfore in regard
that he is a man as you are, and no
beast,

beast, haue compassion on him. But they would not afford him a good looke, nor haue any pittie on him.

Hence thou mayst gather first that God would graunt thee a hart of compassion, and a hart of faith that beholding him thou mayst be moved to compassion, seeing he suffered so much for thy sake; and give thee grace to loue thō that haue been; seeing that in this kind our soueraign Lord, God and man, hath given thee so rare an example.

THE 2. POINT.
TO consider vpon the sayd words of Ecce Homo, how much it becometh thee to stir vpon thy selfe, and to behold with the eyes of lively fayth this our Lord, & say vnto thy soule: Ecce Homo, behold o my soule this man: for albeit he is so wounded with stripes, so defiled with spittle, so bruized with buffers, crowned with thornes, hath a reed instead of a scepter in his hand, & is clad with an ignominious garment; yet he is more then a man, he is also God.

Ponder the great desire which

Exercis. (Lib. II. Med. XLVI.) ¶ If
the Eternall Father hath, that thou
wouldst behold this soveraigne Lord
God and man, with meeke & com-
passionate eyes, and make benefit of
thy tyme he allotteih thee to do it,
and not mispend so great a Iewell,
nor omit to resp profit by beholding
this man: for if thou marke it well,
thou shalt find that this is the man,
which that sicke man that lay at the
Pond stood in need of, and required
his help that he might rise & goe into
the pond, and be cured of his diseases
& infirmities. This is the man who
is the head of Angells & men, and is
so much disgraced to honour them,
so deiled to beautify them, condem-
ned to death to exempt men from a
greater death, and to save them: fi-
nally he is the man who is made the
outcast of men, to make the the chil-
dren of God.

Gather from hence how abo-
minable a thing sin is in the sight of
God, seeing it brought his only Son
to such a passe, and in what case thy
sinnes may have left thy soule, when
the sinnes of others have wrought so

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firang an effect in the fountayne of all
beauty it selfe. & what confusion &
shame will a sinner sustayne for his
powne, seeing the Sonne of God hath
sustayned so much for the finnes of o-
ther men.

THE 3. POINT.

TO consider the hatred and ran-
cour of those cruell enemies a-
gainst Christ our Lord, seeing that so
lamentable and pittifull a spectacle
was not able to mollify their harts,
but rather raising their voyces, they
began to cry aloud: Away, away
with him out of our sight, as who
would say: seeing thou hast made so
good a beginning, commanding him
to be whipped, make an end of that
which thou hast begun, and crucify
him.

Ponder, that although such &
so woful a spectacle could not assuage
& pacify those raging minds, yet was
it doubtles of force to appease the
wrath of the Eternall Father who had
beene moued to iust indignation: for
beholding his most Blessed Sonne so
ill handled for to obey him, and for
our

Exercif. (Lib. II. Medit. XLVI.) 415
our loue, he graciously pardoned all
thofe finners, who with sorrow for
their fins, & with deuotion and con-
fidence beholding this figure of their
Saniour, fhould represent it vnto him,
faying: Ecce homo: Thou feelt, O
Lord, the man which thou haft giuen
vs, the works of thy right hand, the
man that is fo humble, fo obedient,
fo meeke, & fo louing.

From hence thou mayft gather
batty sorrow & cōpaffion to fee him
fo much abhorred by his own people,
who deferved to be loued moft of all.
Endeanour from this day forward to
be fo much the more feruent in the
feruice of this Lord, by how much
his enemies did the deeper abhorre
him: fo doing he will giue thee grace
with pure and cleare eyes to behold
& imitate him.

S 4. THE

THE XLVII. MEDITATION.

How our Blessed Saviour carryed
his Crosse.

THE I. POINT.

TO consider how the President,
seated in his tribunall seat, gave
finall sentence in his cause, and
our Lord Iesus being condemned to
the death of the Crosse, the souldiers
forthwith pulled off the purple gar-
ment which they had put on him in
scorne, & stripping him naked, they
put him to that shame againe the second
syne, not only before the officers, but
in presence of all the people also, &
gave him backe his owne garments
embued in blood to put on.

Ponder how Christ our Lord,
to carry his Crosse, layd aside the gar-
ments which others had put on him
in Herods, and Pilats house, & clo-
thed himselfe vvith his ovvne, not
without extreme great paine, for they
cleaned fast to his sacred vvoundes &
vv ere dryed into them, they being
now

Exercif. (Lib. II. Med. XLVII.) 417
now cold.

Gather hence desires to put off
all affections vnworthy the child of
God, that is, all vicious customes of
the world, & of the flesh, wherewith
thou hast gone clad, and assume those
which are beſeeming and proper to
Chriſt, to wit, humility, charity &
the like, by vy which thou muſt be
knowne and held for his diſciple: for
this was evermore the livery of the
Sonne of God.

THE . POINT.

TO conſider how our Lord taking
the Croſſe vpon his tender and
weariſh ſhoulders, becauſe there was
not any one found among ſo many,
who would carry it for him to the
place of puniſhment (for the Jewes
held it an accuſed thing, & the Gen-
tills eſteemed it reproachfull) he was
forced himſelfe to go with it on his
backe towards mount Calvary.

Ponder howv this meeke Lambe
full willingly ſpread forth his armes
to imbrace the Croſſe, and notwith-
ſtanding it was ſo heavy a burden, &
to his ſo great diſhonour and ſhame-
full

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full death; he carryed it vwith more
loue then he did euer before any o-
ther crosse, because the vility & fruit,
the honour & glory, which through
the weight of this Crosse was to be
gathered, was thine: & it is credible
that he did vwelcome it vwith kisses
of peace, interiorly saluting it with a
thousand sweet & louing acts, far
better then S. Andrew did the crosse
of his Martyrdom.

Hence thou mayst gather con-
fusion and shame to be an enemy of
the Crosse of Christ, flying so much
taking of paynes, and procuring to
cast thy burden vpon another mans
shoulders, imitating in this rather
these wicked people; for if thou wert
the seruant of Christ, thou wouldest
be glad & reioyce to follow him with
thy Crosse, although it should cost
thee thy life, and thouldst dye in the
faith.

THE 3. POINT.

TO consider, how the obedient I-
sus cometh out of Pilats house
with the burden of the wood of the
Crosse vpon his backe. The trumpet
sounded

Exercises. (Lib. II. Med. XLVII.) 41
foundeth, the common Cryer cryeth
aloud, clamours & outcries are heard
on every side, an infinite multitude
of people approach, they behold com-
ming out of the pallas gate a lamen-
table, and such as was never seene be-
fore, a most afflicted creature, dou-
bled & overcharged with the weight
of a Crosse of fitten foot long, crow-
ned with a crowne of thorne, scarce
able to stand on his feet, nor to sus-
taine the weight of the Crosse with-
out crouching & falling vnder it.

Ponder the barbarousnes of
those mercilesse harts agaynst our Sa-
uiour, for instead of helping him vp
to rise agayne, & taking compassion
on him, as to make him goe on that
bitter and paynfull iourney, they
gaue him a thousand blowes, kicked
and spurnes, saying vnto him: Arise
traitour, forcerer, didst not thou say
that thou wert the Sonne of God, &
he who in three dayes could build
vp his holy Temple, vvhy dost not
thou rayse now thy selfe?

Gather hence comfort in thy
afflictions carrying with patience and

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done in imitation of our Lord Iesus,
the crosse which shall fall to thy lot,
though it be very heavy, and should
make thee stoop, for it is impossible
in this life to want Crosse and afflic-
tions. Trust in God and in his di-
vine mercy, who will provide one to
assist thee to carry it, that thou mayest
not be overladen, and fall vnder it.

THE 4. POINT

TO consider that the Blessed Vir-
gin vnderstanding how they car-
ried her most holy Sonne to cruci-
fy him, accompanied him in this last
Iourney, and making hast, & finding
meanes to passe through the throng
of the people (according as some
deuout contemplatiue persons ob-
serue) she came, and met her dearest
Sonne.

Ponder what may haue passed
betweene these two diuine hartes,
where that Sonne and Moone so sad
and eclipsed, behold one the other:
this was no doubt one of the greatest
sorrows which Christ our Lord en-
dured, to see that mecke Dove his
mother come out of the arke of her
heart.

Exercis. (Lib. II. Med. XLVII.) 457
retirement, so much grieved & afflicted at the sight of him so disfigured, & environed with his enemies that desired to make a small end of him, and loaden vvith so heavy a burden that it permitted him not to goe one step more forward: the Blessed Virgin would haue holpen him, but the cruell mynisters would not permit her. And this sorrowfull encounter was so mouing and full of compassion, that this peradventure vvas the tyme and place, where the vvomen beholding it, burst out into teares, bewayled and lamented him so much, that they enforced our Lord to say vnto them, that they should not weep vpon him, but vpon themselves, and for the sinnes of the people, and the punishments which for them were to befall that vagrantfull Citty. For if in the greene wood they do these thinges, in the dry what shalbe done? By vvich he vvould say: If the diuine iustice chastice me so terribly for other mens sinnes, who am a greene and fruitfull tree, how vvill he, I pray you, punish sinners,

422 A Mannall of spirituall
ners, who are dry & withered stocks
& vnfruitfull trees, for their owne
sinnes? If I who am innocent, have
beene scourged, buffeted, spit vpon,
reuiled, & (though I deserue nothing
of all this) doe not withstanding now
go with this Crosse on my shoulder
to be nayled vpon it, what will be-
come of the guilty, what stripes, what
buffets, finally what torments will be-
fall them?

From hence thou mayst gather
desires to bewaile thy sins & offences
for they were that which overchar-
ged & weighed downe the wearyed
shoulders of thy Lord God, & made
him stoop & fall.

THE XLVIII. MEDITATION.

How our Saniour was crucified.

THE I. POINT.

TO consider that Christ our
Lord being arriued at mount
Calvary, sore afflicted & tyred
with going that long and paynfull
journey

ourney, was by thofe furious fouldiers
with barbarous cruelty difpoyled of
his fared garments, and becaufe the
bloud was now dry and cold, his gar-
ments ftucke faft to his body, and fo
they agayne rent & flayed that meek
lambe, who did not open his mouth,
nor fpeake a word againft them that
thus tormented him.

Ponder, that of all the times that
they ftripped our Lord (which were
in all foure) this was the moft paine-
full, & moft ignominious, being now
ftripped & naked from top to toe, not
only of his garments, but of his fkin
alfo.

Gather hence patience & lon-
ganimity in iniuries and aduerfity,
and not to be angry, nor offended,
when thou fhalt fee thy felfe poorely
apparelled, and to want neceffities,
feeing fo rare an example, as Chrift
our Lord hath given thee, of fufferan-
ces, nakedneffe & pouerty in all his
life, and fpecially in his death: for
his nakednes muft be thy garment,
his difhonour thy livery, his pouerty
thy riches, his confufion thy glo-
ry.

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ry, and his death thy life of grace &
glory.

THE 1. POINT.

TO consider how Christ our Lord
being now naked, & the souldiers
laying the Crosse on the ground, they
commanded him to lye downe vpon
it on his backe, that he might be nuy-
led to it, & so he did.

Ponder first the most excellent
obedience of thy Saviour, which shined
most in hearing and obeying,
in whatsoever hard & difficult mat-
ters those cruell tormentors proposed
vnto him, giuing thee an example to
subiect thy selfe to euery humane
creature for his loue, where there is
no sinne.

Ponder secondly, how our Sa-
uiour, lying vpon that bed of the
Crosse, which thy finnes had prepa-
red for him, lifted vp his eyes to hea-
uen, and rendred thanks to his Eter-
nall Father, for hauing brought him
to that point, wherein he beheld him-
selfe so poore, so dishonoured, and
misused for his loue.

Gather hence, when thou shalt

Exercis. (Lib. II. Med. XLVNI.) 425
See thy selfe in aduersity and distresse,
to be resigned to the diuine vwill in
the, giuing Almighty God due thanks
for them: for once giuing thanks to
God in aduersity is more worth, and
of more merit, then many tymes in
prosperity.

THE 3. POINT.

TO consider how Christ our Lord
was nayled on the Crosse, & the
excessiue paines which he felt when
those rough and boisterous nails en-
tered, breaking the veynes, piercing
the sinewes, and renting the most
tender parts of the most delicate bo-
dy of all bodyes, enduring with great
patience and loue to see himselfe so
loaden with paines, & ful of vnspea-
kable sorrowes.

Ponder how our Lord permit-
ted the nayles to pierce his sacred
hands, and diuine feet, to shew thee
that he should haue thee alwayes im-
printed in his hands & feet, so great
was the loue and holy zeale which
he had of the saluation of soules, and
of thine in particuler.

Gather hence desires of thyne

OWAE

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owne saluation, and of thy neigh-
bours, setting light by whatsoeuer
difficultyes, paynes and trauells,
which to deliuer them out of sinne,
may befall thee, that by this meanes,
as a souldier of this spirituall warfare,
thou mayst imitate in some sort thy
Captaine Iesus, who vvith so great
loue gaue his life for them, hanging
on the Crosse.

THE 4. POINT.

TO consider, that after Christ our
Lord was nayled to the Crosse,
his enemies lifted it vp on high, with
that true lambe of God vpon it, who
taketh away the sinnes of the world,
letting it fall downe voilently into
the pit which they had made for the
purpose.

Ponder the paine, & confu-
sion, and shame vvich Christ our
Lord had when he savv himselfe on
high, naked in the midst of an open
field full of innumerable people, and
as another Noe, exposed shamefull
to the sight of all, without any thing,
to couer his nakednes withall, not
hauing any to affoord him any thing,
but

Exercis. (Lib. II. Med. XLVIII.) 427

but many who were ready to take from him all that might be given him.

Gather hence a great shame & confusion at the small grieve, sense & feeling thou hast of the paynes of our Lord, not shedding so much as one teare of compassion, whereas he powreth out all his bloud. And seeing the insensible creatures which want both reason and feeling made so wonderfull demonstration of sorrow at the death of this our Lord, that they were torne and rent in pieces for every grieve; it is good reason that thou, who art his creature, and the cause why he endured that which he did, shouldst acknowledge, & be thankful for it, and have a speciall and inward feeling thereof, seeing he suffered it in benefit of thee.

THE
... of most tender love and
... opening his divine
... not to commend, that his
... should come from heaven, as Elias
... prayed,

THE XLIX. MEDITATION.

*Of the seauen wordes which our Lord
spake hanging on the Crosse.*

THE 1. WORD.

TO consider the great charity of
our Lord, which was such, that
before he would comfort his
Mother, before he would provide
for his friends, before he would re-
commend his spirit to his Father, he pro-
videth his enemies of remedy. Where-
fore the first word he spake on the
Crosse, was to excuse his enemies,
who crucified, blasphemed, & mur-
dered him.

Ponder, how Christ Iesus our
Lord being full of grievous dolors &
paines in every part of his body, not
finding any place of rest in that hard
bed of the Crosse, even then did lift
up his diuine eyes to heauen, & shed-
ding teares of most tender loue and
compassion, opening his diuine
mouth, not to commaund, that sin-
ners should come from heauen, as Elias
prayed,

Exercif. (Lib. II. Medit. XLIX.) 419

prayed, but to beſeech his Eternall
Father to pardon thoſe which were
there, and the ſigne they committed
in crucifying him.

Gather hence how exactly our
Lord God fulfilleth the precept he
hath given thee: To love thine e-
nemyes, & to pray for them that per-
ſecute thee, that by this example thou
mayſt learne and know ſo doe the
like.

THE WORD.

Consider how that the ſecond
Word, which thy Redeemer ſpake
from the chayre of the Croſſe, was
to pardon the Theefe, & graunt him
heaven: Becauſe he confeſſed his fault
and declared the innocency of Chriſt
our Lord, and freely, and plainly
calling him King, craued fauour at
his hands, ſaying: Lord, remember
me, when thou ſhalt come into thy
Kingdome. And ſo our Lord Ieſus
did, honouring this theefe before his
Eternall Father, as he confeſſed him
before men, enduing him with ſo
exceeding great graces & priuiled-
ges, that being the laſt, he made him
of

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of all mortall men the first, who de-
parting this life should presently re-
ceive the reward of glory, *how good*

Ponder, that if God rewarded
him with so great liberality, who did
only follow him, not fully three
houres, how will he reward those
who shall serue and follow him with
perfection, all the houres & dayes of
their life? And if our Lord shew
himself so gratefull to this sinner,
who had iniuried him innumerable
tymes, for one only time that he con-
fessed and honoured him, what man-
ner of gratitude will he shew to
who shall spend his whole life in ser-
uing and honouring him? *and more*

find Gather hence desires to serue
him alwayes, that securely & with
confidence thou mayst haue access
vnto him, and aske him that which
this good sheefe did aske him saying:
Remember me o Lord (that is) re-
member not my finnes, nor the rob-
beries which I haue done, but that I
am a fraile man, and infirme, that I
am thy creature made to thy image
& likenesse: wherefore I beseech thee

Exercis. (Lib. II. Med. XLIX.) 438
to remember me.

THE 3. WORD.

TO consider, that the third word which Christ our Lord spake from the Altar of the Crosse, was to recommend his B. Mother to Saint Iohn & S. Iohn vnto his Mother: And from that houre the disciple tooke her to his owne, and loued her with speciall loue.

Ponder the exceeding great griefe vwith vwhich this vvord of re-commandation pierced the hart of the Blessed Virgin: for she thoroughly weighed the inequality of the change which was made, receauing for the sonne of the liuing God, the sonne of a poore fisherman: for the Mayster of heauen, an earthly disciple, for the Lord, a seruant, & for him that can do all things, him that can do nothing without his grace.

Gather hence a great & earnest desire to take this Blessed Lady for thy mother, & to loue and serue her with speciall care: And a firme purpose to obey the diuine will, learning to reuerence, as in place of
God

God, his creature (that is to say) thy Superiour, Father, or Mayster, which he thal assigne thee, whosoever he be, & to serue, & obey him as God himselfe, as our B. Lady did, who tooke S. Iohn, for her Son, & he tooke her for his mother.

THE 4. WORD.

TO consider the fourth Word, which Christ Iesus our Lord spake to his Eternall Father, representing him the affliction which he felt, by reason of his internall desolation of mind; for he cried with a loud voice and sayd: My God, my God, why hast thou forsaken me?

Ponder how the Eternall Father permitted the most sacred humanity of his Eternall Son, to suffer, and to continue in torment, and released him not out of those terrible paines & sorrows which he had undertaken for our good and remedy: neyther in them did he giue him any comfort or ease at all: To the crosse & selfe, he could not leane his head on any side without increase of paine and griefe, the thornes thrusting in deeper

Exercises. (Lib. II. Med. XLIX.) 433

deeper thereby: of this hands he had
no help, because he could not wipe
away the drops of bloud which ran
downe from his head vpon his face,
nor the tears which he did shed from
his eyes, they being nayled fast to the
Crosse. Neyther of his feet, for they
were not able to sustaine the poysse of
his body, but rent themselves vwith
greater payne. Wherefore our Lord
seeing himselfe so afflied, cryed vnto
his Externall Father and sayd: My
God why hast thou forsaken me?

Gather hence sorrow and com-
passion to see that there is scarce any
that make benefit of his passion, or
that accompanie our Lord in his hard
& painefull trauels: for his disciples
had forsaken him, his people abando-
ned him, & many men lost their faith
which before they had in him. Harti-
ly beseech him, that he will not for-
sake thee now, nor at the houre of
thy death.

THE

THE 1. WORD.

TO consider how that our Saviour being now quite and cleane exhausted, & his body though the abundance of blood which he had shed, being dried up, and all the conduits of his vaines emptied, he had naturally a most grievous thirst, & therefore he said: I thirst.

Ponder how great griefe pierced the soule of the B. Virgin, seeing her beloved Sonne, and her God so abandoned and destitute of all manner of ease and comfort: for asking a little water to coole his thirst. withall there was no body that would giue it him: and albeit she could haue gone for water, she durst not leaue him, fearing least in the meane tyme he should depart this life, seeing him now at the point of death.

Ponder secondly that besides all corporall thirst which our Lord Iesus had, he had a much greater thirst of other three thinges. First he had an insatiable thirst to obey his eternall Father in all thinges, without omitting any thing how painfull soeuer it should

Exercis. (Lk. II. Mt. XLIX.) 438
should be, And because he knew it to
be the will of God, that they should
giue him vinegar and gall, he would
not omit to fulfill his will in accep-
ting that also. His second thirst was
an inflamed desire to suffer for our
sakes, far more then he had yet suffe-
red. The third thirst was of the sal-
uation of soules, and in particular of
thyne, and that thou wouldst serue
him with perfection.

Gather hence confusion and
shame, seeing that thy thirst is not to
suffer for Christ our Lord, nor to be
obedient, patient, humble and poore
as he was, but to haue plenty of all
thinges, and that nothing be vvan-
ting euen for superfluous expences.
Beseech him to graunt thee some pra-
cticall knowledge of the thirst which
he had, that thou mayst become his
disciple in something.

THE 6. WORD.

TO consider that the sixt word, that
Christ our Lord spake from the
chaire of the Crosse was: Consum-
tum est, It is consummate, all what so-
euer my Father commanded me to

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suffer from the ribbe vnto the Crosse
is accomplished & ended.

Ponder how thy Lord which
now in this chaire of ignominy ready
to giue vp the Ghost, will come at
the day of iudgement in another very
different throne of glory and maiesty
to iudge, and will say in like manner
this word: Consummatum est: now
the world is at an end, and the payne
pompe and glory therof: now the
delights of the wicked are past, and
also the troubles of the iust.

From hence thou mayst gather
desires to live in such sort that at the
house of thy death thou mayst say
with S. Paul: I haue consummated my
course, I haue ended my life, wherein
as a good Christian, or as a good Reli-
gious man, I haue fulfilled the obli-
gations of my state. But if thou hast
been slacke & remisse in this, thou
mayst now say, It is consummated, but
now my payne & eternall woe begin-
neth. Beseech our Lord to giue thee
grace that thou mayst begin from this
day forward, & continue so, till the end
in his holy seruice.

THE 7. WORD.

TO consider that the last word which our Lord spake on the Crosse, being now ready to give up the Ghost, was to commend his Spirit into the hands of his Eternal Father.

Ponder first that he sayth not, I commend unto thee my livinge or possessions, for he hath none; nor my honour, for he is not much sollicitous thereof; nor my body, for that is not that which he regardeth most, but his spirit, which is the principall, & ought most to be reckoned of by man.

no2 Ponder secondly, that our Lord doth not only commend unto his Father his own spirit alone, but also the spirit of his church, which he esteemeth as his.

Gather hence desires in thy life time and in the hour of thy death to commend thy spirit into the hands of God, for thereon dependeth the eternall weale of thy soule.

Some had a poore and reproachfull death, he should have a rich & glorious death, and thus he should have a glorious death. This is the way to glory, and to great riches.

THE 2. MEDITATION

Of the taking downe from the Crosse,
& of the burrell of our Lord.

THE 1. POINT.

TO consider, that the evening of
that sad and dolefull day being
now come, the Blessed Virgin
being poore, and besides destitute of
all help, knew not which way to save
her selfe: for there was no body
that would bring her a ladder to take
downe the body of her beloved Son,
neither had she any body to assist her
disciple Saint Iohn, & the night drew
on, & every one bestrooke himselfe to
his home. At last she saw two principall
men coming, Ioseph, & Nico-
demus, who brought necessaryes for
the burrell.

Ponder how our Lord God or-
dayned, that because his most Holy
Soone had a poore and reproach full
death, he should haue a rich & glori-
ous sepulcher, and that vvh whereas his
disgraces had been such and so great,

Exercises. (Lib. II. Med. L.) 439

his honour also & exaltation should begin even from the Crosse, many of his enemies even then confessing him to have been the Sonne of God. And therefore he ordayned that Ioseph should ioyne with Nicodemus, and that both together should stoutly, & without respect or feare of the Iewes undertake that enterprize.

Now Gather hence desires that God would vouchsafe to touch thy heart with the vertue and force of his diuine inspiration, that making no account of humane feare, nor of the sayings of men, thou mayst with great fortitude and zeale set vpon whatsoever shalbe for the service, honour, & glory of his diuine Maiesty, as these Saints did.

THE 1. POINT.

TO consider that these holy men, hauing first obtayned leaue of the President Pilate, to bury the body of their Maister, came to the place where our Lord Iesus remayned hanging on the Crosse, and hauing comforted the afflicted and sorrowfull Mother, and craued her licence to mount vp

400 *A Mannall of spiritual*
to the Crosse, she willingly graunted
them,

Ponder first how they knee-
led downe vpon their knees, and
with exceeding great deuotion made
their payers to Christ crucified, say-
ing: O good Lord, thou didst per-
mit that these sacrilegious hands,
vvhich haue intreated thee in this
manner and put thee vpon the crosse,
should hale and pull thee so irreue-
renly, graunt that the hands of these
thy deuout seruants may with reue-
rence touch thy sacred body & take
it downe from the Crosse. When
they had sayd these or the like words
with many teares rearing the ladders
they mounted vp with great silence
to the Crosse, and tooke downe the
holy body, & placed it in the armes
of his most Blessed Mother, who re-
ceiue it, & to wash it with her teares
face her selfe downe, hauing euer be-
fore stood constant at this rufull and
sorrowfull tragedy.

Ponder secondly the anguish
and grieve of mind, that the Blessed
Virgin felt when she beheld and im-
braced

Exercises. (Lab. III. Mat. L. 144)
braced that sacred body of her Sonne
and our Lord so mangled, how she
held him fast in her armes, and layd
her face betweene the thornes of his
sacred head, and ioyned her face to
the face of her Beloued Sonne. O
how would this soueraigne Lady
remember how far different kisses
& embracings were these from those
which she had given him in his nati-
uirty & childhood, and what differ-
ence there was between these dayes
and those yvich she had spent yvith
him in Bethleem and in Hierusalem!
How cleare was that night of his na-
tiuity, and how darke and obscure
is this day of his passion? How rich
was she in the stable, and how poore
at the Crosse? And if when she lost
him whiles he was yet alive, she was
so much grieved and afflicted for his
absence; how great vvas her sorrow
here, seeing him dead in her armes,
and in so vvoefull a shape: yvithout
doubt it was a sword of so excellue
griefe ynto her, that it prierced her
very soule and hart.

Gather hence desires that our

T 5

Blessed

Blessed Lady, wouldest thou vouchsafe to
 giue thee licence, to adore him in spi-
 rit, & to kisse, and haue in thy armes
 her most holy Sonne, as she held him
 in hers: & obtrayne for thee some in-
 vvard griefe and feling of the Pass-
 ion & death of her God & thy Lord,
 to the end that thou mayst be part-
 ker of his travells, seeing thou hopest
 to haue part of his ioyes and Resur-
 rection.

THE 3. POINT.

TO consider how that after the most
 Blessed Virgin had held the dead
 body of her Blessed Sonne for some
 time in her lap, Ioseph and Nicodemus,
 fearing least she should dye
 with griefe, besought her with all hu-
 mility and respect, she would mode-
 rate her sorrow, & giue them leave
 to bury him: she yielded to their re-
 quest: & forthwith those holy men
 annoynted him with Mirrhe, and
 wrapt him in a cleane syndon, & co-
 uered his face with a napkin.

Ponder the loue which Christ
 our Lord had to pouerty: for he
 would not that the Myrrhe where-
 with

Exercises. (*Lib. II. Med. L.*) 443
with they annointed him, the nap-
kin, and sheet in which they foulded
him, should be his owne, but ano-
thers, his sepulcher borrowed, & as
it were lent him of almes.

Hence thou mayst gather to
loue pouerty, which this our Lord lo-
ued so much, exercising thy selfe in
this vertue, in life & death, as he did;
because if thou renounce not all that
thou possessest in imitation of him,
thou canst not be his disciple.

THE 4. POINT.

TO consider how the body of our
Lord being annointed & bound
in a white syndon, they found means
to carry him, & bury him in a new
monument which was in a new gar-
den, hard by the place where he was
crucified, & there they layd the holy
body of our Saviour. And when the
B. Virgin saw, that there she was to
seue him, whom her soule loued so
much, & the treasure of her hart, then
her grieve began a fresh, & she fell to
lament her solitude.

Ponder how he, vvho is the
splendour & brightnes of the Father,

T o

the

A Manual of spiritual
the glory of Angells, the saluation &
life of men, refuseth not to be strait-
ned and prest together as it were, &
enclosed euery day in the loathsome
& stinking sepulcher of our breasts,
couering his sacred body, vvith the
white vayle of the accidents or forme
of bread.

Gather from hence desire to be-
seeke this Lord, that seeing he vouch-
safeth to straiten, as it were, himselfe,
and to enclose himselfe so often in the
sepulcher, to the end thou mayst re-
ceiue & eate him, being as thou art
a silly & vile worme, he would also
renew thee with vertues, that so thy
sepulcher may become & remayne
cleane & pure, as if no dead thing had
euer come in it.

And when the
body of our Saviour. And when the
Virgin Mary, there there she was to
be from her loue ioued to
& the treasure of her hart, then
the gentle began a teare, & she fell to
lament her loue.

Ponder how he, who is the
light of our eyes, who is the

THE

THIRD BOOKE

OF MEDITATIONS.

Appertaining to the Uniting Way.

What is the Unitarian Way?

THe end of the Vniting
Way, is to vnite and
ioyne our soules with
God by perfect vnion
of loue, being glad when we con-
sider his innumerable and infinite
riches, and perfections, reioyning
in his infinite glory, power, and wis-
dome, desiring that he be knowne of
all

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all the world, and that his holy and diuine will be done and performed in all creatures. For this is the way by which those who arrive to the perfect state of vertue, do walke, exercising themselves in the contemplation of the impassible and glorious life of Christ our Lord.

THE I. MEDITATION.

How our Lord descended into Limbo,
2. & of his glorious Resurrection.

THE I. POINT.

TO consider how our Lord Iesus Christ, hauing finished the combat of his Passion, to accomplish fully the businesse of our salvation, as soone as he had given vp his sacred Ghost, leaving his body dead on the Crosse, in soule he descended to the lowest parts of the earth, into Limbo, to deliuer the soules of those holy Fathers that were there, and to carry them with him to heauen.

Ponder how our Lord, though he were so mighty and powerfull,

that

Exercises. (Lib. III. Mat. T.) 447

that he could wish one only word
hath delivered out of Limbo those
holy soules, without descending thi-
ther personally (as he did with La-
zarus when he called him out of his
sepulcher) he would notwithstanding
descend thither, to discover by this
heroicall act of humilitty the love he
bare vnto them.

From hence thou mayst gather
to performe by thy selfe, the business
which God commandeth vnto thee
of helping of soules, how meane soe-
uer they seeme, humbling thy selfe as
Christ our Lord humbled himselfe
on earth, that thou mayst be exalted
in heauen.

THE II. POINT.

TO consider the great ioy which
the soule of Christ our Lord had,
seeing it selfe to vanquish death, to
triumph ouer hell, & to glorify such
an multitude of soules as were there in
Limbo. How well would he then
thinke the labours of the Crosse im-
ployed, seeing the fruit which that sa-
cred tree began now to yield.

Ponder the wonderfull ioy and
exulta-

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exultation which those holy Fathers
reccased, who for so many thousand
of yeares, with such patience, con-
fidence and expectation, had looked
for that happy house of their re-
come and liberty) when they saw the
Blessed soule of Christ their Rede-
mer triumphant in those bonemé-
pits, and obscure dungeons of hell,
destroying with his diuine vertue &
powver the gates of brasle, and iron
barres of that dungeon, and turning
that obscure and monèfull place
to a ioyfull and pleasant Paradise.

Gather hence a firme confi-
dence in God, when thou shalt find
thy selfe assaulted with sundry sor-
rowes and afflictions, & be not we-
sted, afflicting thy selfe for continu-
ance of them, seeing there is no time
that cometh not at last, nor any
euill that hath not an end, as the im-
prisonement of those Saints had an
happy end.

THE 3. POINT.
TO consider how that most Blessed
soule of thy Saviour, accompa-
nyed with that resplendent & bright
shining

Exercises: (Lib. III. Med. I.) 429
Shining army of holy Fathers, came
with them to the sepulcher, where
his body lay disioynted, disfigured &
wrapt vp in a winding sheet.

Ponder that the first thing
which our Lord did, was to discover
vnto them the lamentable shape of his
sacred body, that they might vnder-
stand how deere their ransom had
cost him: and when they beheld that
holy body all blacke and blew, out
of ioynt, and so bruized & mangled
on euery side, they yielded agayne
vnto the delinerer infinite thanks for
hauing redeemed them with so grea-
t labours & paines.

Ponder, secondly, how that as
soone as that Blessed soule entred a-
gaine into that body which was more
disfigured then any body euer was,
it transformed it into a far more ex-
cellēt shape then it had on the mount
Thabor, & made it a thousand times
more beautifull & resplendent then
the Sunne. And with a ioyfull coun-
tenance he arose out of the sepulcher,
immortall and glorious, without re-
moving the stone from the place
which

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which was layd vpon the sepulcher,
as he issued out of the sacred bowels
of the most Blessed Virgin, without
domage of her integrity and purity.
saide: Out of all this thou mayst ge-
ther affections of thanksgiving, of
laud & prayse to the Eternall Father
for that he hath conuerted the Sonnes
of his most Blessed Sonne into so vn-
speakeable ioy, & so incomparable
beauty, communicating vnto his bo-
dy the prerogatiues of immortality
& glory.

THE 4. POINT.

Consider that Christ our Lord,
when he was risen againe, did not
forthwith mount vp to heaue, which
is the seat due to glorified bodies,
but remayned in the vworld for the
space of forty dayes, to comfort and
animate his disciples, informing them
of many things concerning the King-
dome of God, that being eye witnes-
ses of his Resurrection, they might
preach it more confidently to the
world: & it may piously be thought
that at that tyme all the quiers of the
Angels came downe to gratulate him

exercises. (Lib. III. Medit. I.) 457

to victory, & to celebrate the feast of
his glorious triumph: for if they de-
sended to celebrate his Nativity, whē
he came to liue heere a mortal & pal-
able life, with great reason may we
thinke they came at his Resurrection,
when he began to liue an immortall
& glorious life.

Ponder how the heavenly spirits
with Angelicall harmony renewed
that canticle of the Nativity: Glory in
the highest to God, & in earth peace
to men of good will: & with great
reason, seeing that by meanes of this
peace, of enemies we were made fri-
ends, of slaves of sin & the diuell, we
were made children & heyres of his
glory.

V Gather hence desires to reioyce
to say with the holy Prophet: This
the day which our Lord hath made,
we reioyce, & be glad therein. De-
siring that all may doe the like, & re-
ioyce in him, for that he hath gotten so
glorious a triumph, & victory ouer
his enemies.

THE

THE II. MEDITATION.

Of our Saviours apparition to his
most Blessed Mother.

THE II. POINT.

TO consider that the first vision
of our Saviours apparition which Christ
showed our Lord made, is to his
habe been to the most Blessed Vir-
gin Mother, to cleare that Heart
darkened and overcast with sorrow
and to dry the floods of tears from
those virginall eyes, which had we
forgot, & about a others had
the sorrowes and afflictions of his
Passion, & of his absence.

Ponder how the Blessed Vir-
gin being in her retirement, above
sleep, but in prayer, expected
new light, with lively faith, and
sured hope of the Resurrection of
Sonne, meditating those words
the Royall Prophet: Arise my glorie
arise my psalter and harp, and rejoyce
with thy musick those that are
in lament thy absence. And if

and contemplating his God and Lord
so far off, had such a thirst & longing
desire to be partaker of his Resurre-
ction, how great desires had the most
blessed Virgin (louing him and desi-
ring him much more then David)
being so neere to the tyme, and euery
moment expecting to see and enioy
her beloued Sonne, now glo-
rious in his Resurrection.

Gather hence like affections &
desires. And beseech this our Lord
that he will vouchsafe to rise in thy
soul, to visit and comfort it, as he
did his most holy Mother, that thou
mayst deserue to see and enioy him
in his glory at the generall Resurre-
ction.

THE 1. POINT.

Consider how the Blessed Vir-
gin our Lady being in this con-
templation and these longing desires,
her most holy Sonne enured in, and
manifested himselfe vnto her, with all
glory and brightness which his sa-
cred body had, it enlightning her cor-
rall sight to be able to behold him,
and enioy him.

Ponder

Ponder how great the ioy of the Blessed Virgin was, when she saw the body of her most sweet Sonne now hanging amidst theeues, he environed with Angells and Saints not recommending her from the cross to the beloved disciple, but himselfe giving her a loving kisse of peace, not disfigured as he was at his death, but resplendent & beautifull. O how fully content and satisfied did she mayne vwith this comfortable sight, how sweetly dyd they imbrace one another, what tender speech & inward feelings would there passe between those two blessed hearts!

From hence thou mayst gather desires to giue thanks vnto this Lord who is so certaine a friend & so ready to comfort those who suffer for his loue; for according to the measure of his Mothers sorrowes he gaue her consolation and ioy: so if thou accompanye Christ crucified in his payned Passion, thou shalt also be partaker of his rest, & shalt rise as he did, to a new life of glory.

THE 3. POINT.

TO contemplate the most Blessed Virgin enjoying those graces and favours which her most Blessed Sonne had done her, and what tender, pleasant and louing discourses he held vvith her, perchance these or such like: Mother, behold thy Sonne, I doe not now recommend thee from the Crosse to my disciple Iohn: I doe not call thee woman, thou dost not hold me dead in thine armes, but behold I am aliue and risen agayne, & am come to bestow on thee a thousand imbraces, and to shew thee the speciall loue & affectiō which I beare thee.

Ponder the ioy that wholly possessed the soule of this most Blessed Lady, when she saw her selfe so favoured, honoured and cherished, and vvith such loue, vviping avway the teares from her virginall eyes, full of deuotion doubtles, and prostrating her selfe vpon the ground, she would adore him, and lay: O my Sonne & my God, I giue thee infinit thanks, for that according to the multitude of

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of my sorrowes, my consolations
have abounded. And making some
of kissing those Blessed signes of the
sacred wounds which yet remayned
in his glorious body, and had caused
vnto him so great payne in his passi-
on, and seeing them now, so beauti-
full and shining, they were a cause of
great comfort vnto her.

Gather hence desires to give
thanks vnto this Lord for so speciall
and singular fauours done vnto his
Blessed Mother, as to one most wor-
thy thereof: for disposing thy selfe
to a good life, holy desires & works
he will doe thee the like fauours and
graces, albeit thou be vnworthy thereof.

THE 4. POINT.
TO consider how well accompani-
ed Christ our Lord was, when he
came to visit his beloued Mother
with that most bright shining squa-
dron and troupe of so many Saints
which he had deliuered from Limbo
where diuers of them had, for so ma-
ny thousands of yeares, expected
enjoy him in heauen.

Pond

Ponder how that when all those Saints saw themselves in presence of the B. Virgin our Lady, acknowledging her for the mother of their Redeemer, & bruizer of the infernal serpents head, they would kneele down & prostrate themselves vpon the ground, yielding her a thousand thanks & congratulations, for such a Sonne as she had there, & for the paines she had taken in the worke of their Redemption.

Ponder secondly, how glad and ioyfull the Blessed Virgin was to see the fruit of the Passiō which now the sacred tree of the holy Crosse began to yield, In so many soules ransomed therewith. O how well imployed did this B. Lady then account all those afflictions, sorrowes, labours, trauaills & paynes which pierced her soule all her life tyme, seeing that which then she saw, & enjoying that which then she enjoyed.

Hence thou mayst gather desires to associate and ioyne thy selfe with this holy company, to adore & reuerence this most Holy Virgin: for

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the Mother of such a Redeemer, so
knowledging that by her meanes,
thou take her for thy Patronesse, and
become truly deuout vnto her, thou
mayst (by the grace of God) be par-
taker of the glory and eternall blisse
which thou hopest to enioy in hea-
uen.

THE III. MEDITATION
Of the apparition of Christ to S. Ma-
ry Magdalen.

THE I. POINT.

TO consider how S. Mary Ma-
gden vpon Sunday very early
came to the monument, bring-
ing with her odoriferous oynments
and aromaticall spices to anoynt her
maysters body: and not finding him
she thought that he had been stollen
vvhich occasioned in her soule new
griefe & sorrow: for before she wept
because her Lord was dead, and now
because they had taken him away, &
put him she knew not where. And
she stood at the monument, & con-

Exercises: (Lib. II. Med. III.) 459
not depart thence, but sayd: O may-
ster, where art thou? where shall I
seeke thee my ioy? my life? where
have they put thee? O Lord whither
shall I goe? where may I seeke thee?
whome shall I aske for thee?

Ponder how much the earnest
and longing desire, the abundant &
feruent teares of this holy sinner,
wrought in the louing breast of God:
for by her teares she obtained pardon
of her sinnes, by teares she obtained
the resurrection of her deceased bro-
ther, by her teares she deserved to
haue Angells for her comforters, yea
and the Lord of Angells himselte, &
to be the first vnto whome our Saui-
our did appeare.

Gather hence a great shame and
cōfution for that thou so little seelest
and lamentest thy sinnes, hauing by
them so often lost God and his grace.
But if thou desire to find and not to
loose him, imitate this holy and fer-
uent woman, not taking comfort in
any thing vntill thou find & possesse
thy Creatour: for if thou seeke in
this sort, thou shalt find him, and he

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will comfort thee with his light and
presence.

THE 2. POINT.

TO consider how that our Saviour
seeing the holy desires of his dis-
ciple, would now without further de-
lay fulfill them, appearing vnto her
yet disguised, so that she might not
know him; and speaking vnto her in
a different voyce from that he vsu-
wont to vie vnto her, he sayd: Wo-
man, vvhy weepest thou? vvhome
seekest thou? And she answered him:
Because they haue taken away my
Lord, & I know not where they
haue put him.

Ponder, that when this sinner be-
fore wept at the feet of Christ, & wa-
shed them with the tears of her eyes,
our Lord said not to her: Why wee-
pest thou? nor, vvhome seekest thou?
because those teares proceeded from
the selfe knowledge of her sinnes, &
from a lively fayth and loue of our
Lord, vvhome she had present, who
knew and approued them: but in re-
gard these teares proceeded out of ig-
norance, and want of fayth, beway-
ling

Exercises. (Lib. III. Med. III.) 461
ling him as dead who lived, and see-
king the living among the dead, he
sayth: Why weepest thou? Whome
seekest thou? For doubtlesse thou
knowest not, because knowing thou
wouldst not lament for me in this
manner, neither wouldst thou seeke
him as absent, whome thou hast pre-
sent with thee.

Gather hence desires to exa-
mine and discusse wel the cause of thy
teares, because many tymes thou wilt
perlwade thy selfe that thou weepest
for thy sinner, and thou dost not;
but for the temporal losse which they
have caused thee. And other whiles
thou wilt thinke that thou lamentest
with desire to see and enjoy God, yet
thou dost not, but only to fly the tra-
uell which thou endurest. And in like
manner thou wilt thinke that thou
seekest God & his glory, & in very
deed thou seekest thy selfe, & thine
owne honour and commodity. And
seeking God in this sort, with good
reason he will aske thee: Whom see-
kest thou? Seeke therefore God in
such sort, that he may appropriate thy
teares.

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teares and say vnto thee and vnto all
Blessed are they that mourne, for they
shalbe comforted.

THE 3. POINT.

TO consider the mercy of our Lord
vwho vwould not long conceale
himselfe, but forthwith meekly and
louingly discovered himselfe vnto his
disciple calling her as he accustomed,
Mary. And she presently acknow-
ledging his voice, answered, May-
ster: & seeing her Lord and her God
glorious and risen to life, she adored
him.

Ponder how far the ioy, ad-
miration, deuotion and astonishment
she conceined of so great a wonder,
might extend it selfe, finding so much
more then she desired: for seeking a
dead body she found her Lord alive
and victorious ouer death. And ca-
sting her selfe at his feet she vwould
haue adored & kissed the most re-
uerend signes of his wounds that vwere
so beautifull and resplendent, but our
Lord vwould not permit her as then,
saying: Do not touch me: for I haue
not yet ascended to my Father,

thou

Exercise: (Lib. III. Med. III. 463)
thou thinkest, I am not so leaue thee
so soone, neyther shall this be the last
tyme that thou shalt see me: for he
fulfilled her desires when he appea-
red to the women, with whome she
also was.

From hence thou mayst gather
seruent desires to se-ke God: for if
thou exercise thy selfe in the ver-
tues of loue, and deuotion, patience
and perseuerance in which this holy
sinner exercised her selfe seeking our
Lord, be assured that (albeit thou hast
been as great a sinner as this his dis-
ciple was) he will shew thee his mercy,
granting thee that which he gaue
vnto her, to wit, to see her Lord and
Mayster risen & glorious.

THE 4. POINT.

TO consider the infinite charity of
thy Redeemer in honouring sin-
ners truly penitent, whether he chose
for an eye witness of his Resurrection
a woman, a notorious sinner, & that
she should deserve this visitation be-
fore the Apostles, yea before the
Princ^e of the Apostles, & before the
disciple singularly beloued above the
rest

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rest of the Apostles, because with
many teares & such perseverance
had sought the Blessed body of his
Lord.

Ponder how that the multitude
of sinnes past, do not preiudice, when
they are recompensed with greater
feruour present. Wherefore in regard
that Magdalen was eminent in perform-
ing many thinges that others did
not for the loue of Christ (as we haue
said in her : 3. Meditation of the second
booke) & was present, & accom-
panied him at mount Caluary, & as-
sisted at his buriall: euen so she was
most fauoured & cherished of all.

Gather hence, courage & con-
fidence that thou be not dismayed at the
multitude of thy sinnes: for if thou
come to time, & art diligent in the ser-
uice of God, excelling therein through
particular seruices, he will bestow
thee speciall graces & fauours, that
thou mayst deserue to see and enjoy
him for euer in his glory.

THAT of the Apostles, & before the
people singularly beloved above the
rest

THE III. MEDITATION.

Of Christ his apparition to the Apostle
Saint Peter.

THE POINT.

TO consider how Saint Peter &
S. Iohn went to the monument,
& entering in, saw only the lin-
nen clothes wherein his holy body
had beene wrapped, and the napkin
lying at one side, which they tooke
for a certaine signe of his Resurrecti-
on, as the women had told them.

Ponder, howv that amongst the
disciples of Christ, Peter and Iohn
were the most fervent, and who
excelled most in the love of Christ
our Lord: for alchough these Apo-
stles knew right well of the persecu-
tion that shewes raised against the
disciples of Christ, keeping watch-
men at the monument: they resolved
nevertheless to go & see how matters
passed.

Gather hence, how the love of
God maketh all things easy, over-
mastereth

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maistereth & preuaileth agaynst all
sculties, be they neuer so great. Be-
seech him to graunt thee that loue &
charity which he gaue to his Apostles,
that laying aside humane feare, thou
mayst seeke him, and enter wher-
euer he shall be.

THE POINT. **T**O consider how these Apostles
returning to their lodging, Saint
Peter retired himself to pray al alone
and to ruminare vpon this mystery,
and meruailling with himselfe at that
which he had seene and done, the
Lord appeared vnto him risen and
glorious.

Ponder first the singular con-
tent and ioy that bathed the hart of
the holy Apostle, when he perceived
him present, whome his soule loved
and desired. With how lively a faith
of the Resurrection would he say:
I verily beliene O Lord that thou art
Christ, the Sonne of the living God,
with what deuotion and tears would
he cast himselfe at the feet of his Lord
and Mayster, who had done the same
vnto him the night of his Passion, &
deeming

Exercises. (Lib. III. Med. IIII.) 467

deeming himselfe vnworthy of such
a sight and presence, vould repeate
those vvordes which he had spoken
vpon another occasion, to wit: Goe
forth from me o Lord, because I am
a sinfull man. But by how much
the more he humbled and debated
himselfe, the greater were the prero-
gatives & fauours he bestowed vpon
him.

Ponder secondly, what it was
whereby Saint Peter made himselfe
vvorthy of this apparition, and thou
shalt find, that it was the prayer and
meditation of the thing he had seene
in the monument.

Gather hence desires to be a lo-
uer of prayer, because that, & a good
life, repentance of our sinnes, and
purpose of amendment are the means
of redemy to find, see, & enjoy Christ
risen & glorious.

THE 3. POINT

Consider now that the holy
poule enjoying that soveraigne
sight and presence of Christ risen,
our Lord would say vnto him: Peace
be to thee, it is I, feare not, thy sinnes

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are forgiven thee.

Ponder how much S. Peter
would be abashed, and blusht to see
himselfe in the presence of his maister
calling to mind how he had denyed
and offended him: and it is credible,
that he would abundantly renew his
teares, weeping bitterly, and lament-
ing his sinne, & craving agayne pe-
don therof.

From hence thou mayst gather
how meruaylous great the diuine
mercy is towardea all those who ha-
stily bewaile their sinnes & doe pen-
nance for them. Wherefore if thou
lamentest thy sins, although thou be
a greater sinner then this Apostle was,
and so vnworthy to receaue favour
& benefits: yet comming in time
thou shalt make thy selfe worthy
his fountayne of apparition in the King-
dome of his glory.

THE 47 POINT

TO our God, how Christ our Lord
having visited S. Peter, sayd
him: Goe, & confirme thy brethren
in the sayth of this mystery: & loe
our Lord vanishing out of his sight
betwixt

Exercises. (Lib. III. Med. IV.) 469

betooke himself presently with great joy & content to the place where his companions were, to confirme them in fayth, as his mayster had giuen him in charge. And the testimony he gaue of the Resurrection of our Lord was so effectuell & strong, that many be-
lieued in him.

Ponder the great desire God hath of thy saluation, and that thou shouldst know the mystery of his Resurrection, giuing thee maisters to instruct & declare it vnto thee, & that thou shouldst believe in him thereby to obtaine eternall life.

And gathering hence desires to be gratefull vnto our Lord endeavour to make benefit of the fauours thou shalt receaue at his diuine hand, to confirme thy brethren in verue with thy examples & words, that they may glorify & prayse him.

THE P. MEDITATION.

Of Christ his apparition vnto the two
disciples that went to Emmaus.

THE I. POINT.

TO consider, the desolation and
sorrow wherewith the two dis-
ciples going to a towne called
Emmaus, talked and reasoned with
themselues of the paines and Passion
of Christ our Lord; who appro-
ching went with them, and vouchsa-
fed to accompany them in this voy-
age, but their eyes were held they
might not know him: meaning to
discover vnto them, in the end of
the journey, his glorious Resurrec-
tion. Ponder the loue of Christ to
wordes these two disciples, & the
small & slender faith they had of his
Resurrection, was not a cause to with-
draw him from their company, be-
cause he is infinitely delighted to be
with them who speake and discourse
of holy thinges, vvhich sayth: Where
there

Exercises. (Lib. III. Med. V.) 471
there be two or three gathered in my
name, there am I in the midst of
them.

Gather hence how fit and be-
seeming a thing it is ever to talke of
God, and to entertayne thy selfe in
like discourtes with thy companions,
especially in tyme of affliction. Beh
our Lord is at hand to comfort them
converting their sorrow and delola-
tion into ioy and content. And con-
trarywise how ill it is to speake of
profane and bad matters, because
such do banish & exclude Christ
from their company, & lie farre
from them.

THE 1. POINT.

TO consider how Christ our Lord
encountred these his two seruants
in a pilgrimes weed, & (as if he had
not known) sayd vnto them: What
are these communications that you
conferre one with another walking,
& are sad?

Ponder that our Lord is not
only glad and recreated for that he
hath endured so much as he hath, yea
and death it selfe, being so reproch-
full

full and ignominious, but desired
that all should heare it recounted and
spoken off. And therefore he asked his
disciples (which he, as an eye wit-
nesse, knew right well) of what they
only by hear say treated off, for their
fearre & cowardlines had caused them
so.

Gather hence confusion and
shame, considering how forgetfull
thou art of what our Lord suffered
for thee, whereas thou having done
it sustained so little for him, no-
withstanding most mindfull thereof,
expecting that he reward & crowne
thy slender service, & desirous to be
esteemed as one who hath travelled
and endured much for the love of
God, yett & art discontented to be
therewith repused.

THE 2. POINT.
O consider how our Lord ha-
ving heard them, forthwith be-
gan to rid & deliver them from their
ignorance, and reprehending them
for their incredulity and hardness of
heart, proved unto them by authority
out of the Prophets, how Christ
ought

Exercises. (Lib. III. Medit. V.) 478
ought to haue suffered, & so to enter
into his glory.

Ponder that if it were necessary
that Iesus Christ should suffer such
& so grievous injuries & reproaches
thereby to enter into glory, which
was his by inheritance, as being the
naturall Sonne of God; how will it be
possible that thou, who art a serpent
& spendst all thy life in conceits,
pleasures & vanities, shouldst enter
into glory, which is not thine, but that
it must cost thee a Crosse, mortification
and afflictions: for costing God
all this, shouldst thou enjoy it at free
cost? that is, for nothing?

From hence thou mayst gather
desires to imitate in some thing thy
Captaine Iesus, with a great feare leaſt
thy want of fayth be a lust cause why
thou deseruest to be reprehended of
his diuine maiesty, and held as foolish
and slow of hart to beliene & vnderſtand
his diuine Mysteries.

THE
consequences of this work

TO consider that as these holy pilgrimes drew neere to the towne
 whither they vvent, our Lord made
 semblance to goe further: but they
 with much instance and intreaty for-
 ced him, saying: Tarry, because it is
 towards night, and the day is now
 far spent.

Ponder that howsoever Christ
 our Lord made semblance to go fur-
 ther, his intention and desire was to
 remaine vvith them, to impart vnto
 the that toothsome repast, & to open
 their eyes and manifest himselfe vnto
 them, as he did in this occasion, re-
 freshing & feeding them with his sa-
 cred body: for his delights are to be
 and conuerse vvith the children of
 men.

Hence thou maist gather con-
 fusion and shame, that thy delights
 are not to be with God, nor to draw
 neere and conuerse with him, but to
 withdraw thy selfe from him, & not
 to discourse and treat of him, but of
 the wayne, transitory, and perishing
 things of this world; not reflecting
 how

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how that the day of thy life passeth
on, and hasteneth to an end, & the
night of thy death approacheth, where-
in thou art to give an account to God
of all.

THE VI. MEDITATION.

Of his apparition to the Apostles upon
Easter-day.

THE I. POINT.

TO consider how Christ our
Lord appeared to his Apostles,
being gathered together, v-
pon the day of his Resurrection.

Ponder the great care our Sa-
viour hath to visit his beloved dis-
ciples; forgetting the small fidelity
they shewed him in his Passion, when
he leaving him in the hands of his
enemies, they all fled, and forsooke
him.

Gather hence desires of grate-
ful hearts to this Lord, vvhich many times
wardeth thee spiritually, that which
he did to his Apostles visibly & cor-
porally; for a bitter thou hast bene to
vagrates.

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vngreatfull and disloall vnto him
shunned, forsaken & fled from him
many tymes, he neuertheles om-
teth nor oftentimes to visit thee with
his diuine inspirations, giuing him-
selfe also vnto thee with great love
corporally, as often as thou comest
to receaue him in the most B. Sacra-
ment.

THE 1. POINT.

TO consider how our Lord en-
tered in to his disciples, hauing
the dores of the house shut, when
they vvere retyred for feare of the
Iewes, our Lord entring in far better
then the Sunne entreth through the
chinks of the windows, to awake the
steepe, & to rid the fearefull of their
dread.

Ponder, that the causes why our
Lord entered to visit his disciples
dore being shut, amongst others
were these: The first was to manifest
vnto them, that his body being glo-
rified, he could enter and penetrate
by the grace of subtilty, without
soeuer he would, without any ob-
cle or let at all. The second, to make
known

nowne vnto them the efficacy of his
omnipotency. The third, & that
which maketh most for thy purpose,
to teach thee, that Gods holy will
& pleasure is thou shouldst keep shut
the gates and windows of thy hart,
which are thy senses, that theeuels
may not enter therat, which are the
euells, to robbe & spoyle the fruit of
good conscience.

Gather hence liuely & effectiue
all desires, from this day forwardes
to be very vigilant and circumspect
ouer the guard and custody of thy
soule, powers & senses, not permit-
ting them to wander without bridle
in pursuit of creatures. And so doing
the Lord and owner thereof will en-
ter to replenish her with true ioy &
comfort.

THE 3. POINT.

Consider how our Lord, the
disciples being thus gathered to-
gether, came with a cherfull coun-
tenance, and placing himselfe in the
middest of them (which is the place
him who maketh peace, to infi-
luate thereby, that for this effect he
had

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had come into the world, & that this
was which he had negotiated and
brought to passe by his death) said vn-
to them : Peace be with you.

Ponder how great a friend
Christ our Lord is of peace, first the
first word he vntered, by the ministe-
ry of his Angells, when he came into
the world was giuing peace to men,
And bring in the world he sayd to
his Apostles : My peace I giue vnto
you. And being to depart out of the
world : My peace I leave to you
purchased by my death and Passion.
Whence it followeth by good con-
sequence, that our Lord recommen-
ded vnto vs in life & death, nothing
so much as peace : and because sinne
had beene cause of so great enmity
betweene God and man, Christ our
Lord vouchsafed (thereby to recon-
cile and set vs at peace with his Eter-
nall Father) to receaue the blowes of
his rigorous iustice vpon that sacred
humanity, rent and torne in a thou-
sand places, and setting himselfe in
the midst, to say : Peace be vwith
you.

Hence

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Hence thou mayst gather two things: the first, how often thou being at enmity with God, he hath inuited thee to peace, & thou hast not admitted it, neuer ceasing to warre against him with thy finnes. The second, how little peace thou hast kept with thy neighbour, falling out with him for matters of small importance and trifles. Beseech this Lord who is God of peace, to come into thy soule & graunt thee that which the world cannot giue, establishing peace betwene thy soule and thy spirit, betwene thy powers and senses, betwene his Externall Father & thy brethren.

THE 4. POINT.

TO consider how Christ our Lord entering the disciples were troubled and affrighted, imagining that they saw a spirit, and our Lord sayd to them. Why are you troubled, and cogitations arise into your hearts? See my handes and feet, that it is I: handle and see, for a spirit hath not flesh and bones, as you see me to haue.

Ponder

Ponder the sweetness of his voice, which was sufficient to appease them, & rid them of all feare, & to make them to know him, as who should say: My dearest disciples, I am the same I was wont to be, in my nature, in person, & in quality: I am your Saviour, your Maister, your brother, & your God, feare not the fury of the Jewes, nor the indignation of the Gentills, nor the cruelty of Kings & Princes who have risen against me, nor those who oppose themselves and persecute you, for I being in your company you are secure & in safeguard.

Gather hence security & confidence for thy soule, timorous & fearefull through the manifold sinnes thou hast committed, saying to her: O my soule feare not, for although thy sins be many, this Lord promiseth & assureth thee of the pardon of them all. This Lambe is he that taketh away the finnes of the world, and he who will take away thine: & if he be the protector of thy life, of whome shouldst thou be afraid?

THE VII. MEDITATION.

Of Christ his apparition to the Apostles,
Saint Thomas being present.

THE POINT.

TO consider how our Lord, the
disciples being, gathered toge-
ther, entred and sayd to his
disciple who had not beliened the Mie-
stery of his Resurrection: Put in thy
finger hither, & see my handes, &
bring hither thy hand, & put it into
my side, & be not incredulous, but
faithfull.

Ponder the infinite charity of
God in being solicitous for the velle-
fore of his sheep, for hauing expected
eight dayes to see if Thomas vwould
recall himselfe and acknowledge the
hardnes of his hart, he would not
deferre the remedy any longer, but
came in person to cure this his Apo-
stle and lost sheep, and taking him by
the hand, desired to put & place him
in his hart.

Gather hence how great the
mercy

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mercy of God is, graunting thee by
infalible promise and assurance, that
he will not conceale himselfe from
thee if thou seeke him, yea albeit thou
hast been as incredulous as S. Tho-
mas: & confessing him for thy Lord
& thy God as he did, he will graunt
thee that which he afforded him, that
is, his body, not only to touch him,
but also to receaue and enioy him in
thy brest.

THE 2. POINT.

TO consider how that our Lord,
who permitted not himselfe to be
touched by Mary Magdalen, louing
him so deerly, and seeking him so
earnestly, taketh Thomas (as we see)
being incredulous, by the cold and
frozen hand, maketh it warme and
cherisheth it, and putteth it into his
bosome, heaping vpon him so many
benefits.

Ponder how, that whatsoever
S. Thomas desired and asked, our
Lord graunted him, as if by his be-
lieuing, some profit were to ensue to
Christ, whome loue made to reckon
for gaynes, as his owne, yea and to
procure

Exercises (Lib. III. Med. VII.) 482
procure them euen with his losse.

1011 **1011** Gather hence an exceeding de-
fire to beare with the defects of thy
brother, & not to be slacke nor wea-
ryed with seeking his redresse, but
euen leaving thy owne right, to goe
vnto him if he will not come to thee,
and with breach of thine owne will
to cōdescend vnto his, perfectly imi-
tating Iesus Christ our Lord, who al-
beyt he was triumphant and glorious
yet did he not omit to come, and doe
Saint Thomas so great and speciall
fauours and priuiledges. And as he
did with him, so doth he also dayly
with thee when thou comest to re-
ceane him corporally and spiritually:
learne to be gratefull and seruiceable
therefore.

THE 1. POINT.

TO cōsider S. Thomas his worthy
confession, for as soone as he tou-
ched (as piously vve may belieue)
the precious wounds of his Sauour
so had his eyes enlightened with that
diuine Sunne, he became so illum-
inated with the rayes & beames of his
diuine light and splendour, that he

1011 **X 2** confessed

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confessed plainly & clearly the article
of his resurrection, which he had not
believed before.

Ponder the loue which Christ
our Lord hath to sinners, and which
himselſe ſhevyed to haue to this his
incredulous and ſinnerfull Apoſtley,
ſub the ſiane of his ſmall ſayth, was
not enough to make him leaue to be-
ſtow ſuch fauours and benefits vpon
him, as being impaſſible & glorious,
to vouchſafe him his diuine hands &
feet, bowells and hart, to touch and
handle.

Ponder ſecondly how the Apo-
ſtle ſeeing himſelſe ſo honoured and
fauoured of our Lord, brake out in
ſo theſe tender and deuout vvordes
ſaying: My Lord, and my God. And
with good reaſon he called him his,
and not our Lord, becauſe he loued
him ſo tenderly, that for his good a-
lone he appeared to all the Apoſtles:
and forgetting as it were all the reſt,
vpon him alone beſtowed the graue
and benefit, to inflame him in his di-
uine loue.

From hence thou mayſt gather
deſire

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desires to confesse with S. Thomas
that it is thy Lord and thy God?
for his love is so exceeding great, that
he is ready to do for thee alone, that
which he did for Saint Thomas, that
thou wilt for him, as for him, he
delivered himselfe up to death, to
purchase for thee eternall life.

THE 4. POINT.

TO consider the word which our
Lord said to his Disciples: Because
thou hast seene me Thomas, thou hast
believed. Blessed are they that have
not seene & have believed.

Ponder, that albeit our Lord
approved the confession of S. Tho-
mas, yet wold he not call him Blessed
as he did S. Peter when he confessed
him for the Sonne of God, and the
reason was, because he had been slow
in believing: wherefore instead of
praying him, he reprehended him,
saying, Because thou hast seene me,
Thomas, thou hast believed: as who
would say, I thank thee with thy hands
and eyes which I have given thee to
believe, that I am thy Lord and thy
God.

Exhortation to gather hence an earnest desire to see Christ thy Lord, if not corporall, as the disciples saw & enjoyed him with their corporall eyes, at least spiritually, such those, who believe his Resurrection not having seene him, Almighty God calleth Blessed.

THE VII. MEDITATION.

Of his *ascension* to the *Apollis* *Ascension-day*.

THE I. POINT.

TO consider how our Saviour appearing to his disciples, told them that the same day he was to go to his Father, & that if they loved him, they should verily be glad, in regard that it was expedient for them that he went to heaven.

Consider how desirous the disciples were, not to lose the corporall presence of their Maister, seeing it was necessary with these and other like questions to advise them, that it was not only expedient for his be-

Exercises. (Lib. III. Med. VIII.) 487
nour to ascend to heauē, but also that
it imported them much, thereby to
make more perfect their faith, to raise
their hope, & to purify their charity,
For if I go not to my Father (our Lord
sayd vnto thē) the Holy Ghost shall
not come to you.

Gather hence, that if to lone
the corporall presence of their Lord
and Master, with a loue somewhat
lesse pure, & in part interessed, would
haue hindred the comming of the
Holy Ghost to the disciples, how much
more will it hinder thee to loue thy
selfe, or any other creature, with an
inordinate loue.

THE 3. POINT.

TO consider that our Lord sayd
vnto his disciples to comfort them
Reioyce my beloued disciples at my
departure, because I goe to prepare
you a place.

Ponder how that thy Redee-
mer directeth lik wise the same speech
to thee, as to his Apostles: Reioyce,
because I goe to heauen, that now
from this day forward thou mayst
haue entrance therein; reioyce for that

I ascend and goe before, to open for thee those celestiaall gates, by which thou (albeit a wretched & sinners creature) mayst haue franke and free entrance, which before I ascended was not graunted to the iust and holy. Reioyce because I ascend to day, that thou mayst ascend to morrow, & be seated by me in the place assigned thee by my Father.

Hence thou mayst receiue innumerable great ioy and content for that thy Lord and thy God ascendeth into heauen: because for him principally it was created. Craue of him his diuine grace, that by meanes of a good & vertuous life, thou maist deserue to see, and enioy him in his glory.

THE .II. POINT.

TO consider how our Lord ha-
ving comforted his disciples, said
vnto them: Tarry in the City, till
you be endued with power from
aboue.

Ponder that word, Tarry, that is,
they should abide, rest, and stay,
whereby he meant so signify, that
they

they were to expect him with patience and perseverance, vwith repose of body and mynd. Secondly God commanded them to keep in the City, to giue them to vnderstand that this fauour was not done to them alone, but was also ordayned for the good of the vniuersall world.

Gather hence desires to expect the coming of this diuine spirit vwith repose and quietnes, because God desireth that his, though they live in the midst of the streets, and noyse of the world, may haue their mind quiet and peaceable, that they may pray and attend to him with such spirit and recollection as his diuine majesty requireth, & to thee shalbe necessary.

THE 4. POINT.

TO consider how Christ our Lord, commanded his disciples forthwith to betake themselves to mount Oliuet, because from thence he vvas to ascend to heauen.

Ponder how these holy disciples vwould call to mind, that the place which their Lord and Mayster

had chosen to suffer iniuries & repro-
aches on the Crosse, he now chosen
mount thence vp to Heauen, there to
enjoy the immeasurable greatness of
his glory: & that the way to ascend
to heauen is the mount Oliuet, or of
olives, which signifyeth charity and
mercy.

Gather hence desires to be chari-
table & mercifull towards thy neigh-
bours, & to extoll & magnify the
wisdom & prouidence of God, who
is able to make that, which is the be-
ginning of thy humiliation & con-
tempt, to be the origen & cause of
thy exaltation & prayse, as may be
seene in Ios:ph, whose calamity, in-
famy & imprisonment, God vsed as a
meanes to mak him. soueraigne Lord
& King of Egypt.

THE
T O consider how Christ our Lord
commanded his disciples to moue
without speake themselves to moue
THE
to attend to beance.
Ponder how this holy disci-
ple would call to mind, that the
place which their Lord and Master

THE IX. MEDITATION.

Of the ascension of Christ our Lord.

THE POINT.

TO consider, that forty dayes being past after the resurrection of Christ our Lord, in which he had treated and conversed with his, the houre of his glorious ascension being come, having all his disciples present: he tooke his leave of them with manifold signes and demonstrations of love, and as a most loving Father who departeth, lifting up his hands, he blessed them; and so departed from them.

Consider how great the griefe & feeling of these most loving children would be for the departure of their Father, when they should see that Lord to leave them, for whom they had left all thinges. It is to be believed that then some would cast themselves at his feet, others would kisse his most sacred hands, others would hang upon his necke, and all would

say: How O Lord, dost thou go and leave vs thus alone, and orphans in the middest of so many enemies? What shall children do without their Father, disciples without their Master, sheep without a Sheeheard, & feeble and weake souldiers without their Captaine? But our Lord comforted them, promising them the honour and ayd of the Holy Ghost, and his perpetuall assistance and providence, vy which neuer should fayle them.

Gather hence desires, that this Lord, before he depart to heauen, vouchsafe to give thee his benediction, & taking hold spiritually of his hands, casting thy selfe at his feet, & hanging on his necke, thou shalt, as an other Iacob, say vnto him: I will not let thee goe, O Lord, vntill thou blesse me: for thereon my whole remedy and euerlasting blisse dependeth.

THE 2. POINT.
TO consider how that glorious body of Christ our Lord, hauing imparted his benediction to his, in their

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presence ascended to heaven, the disciples remayning in suspence and astonished to behold their Elias mount vp to heaven: & whereas they could not follow their Lord with their bodies, they followed him with their eyes & hearts.

Ponder the great admiration of the Angells, and men which were there assembled, seeing that sacred humanity of Christ our Lord to mount aboue all celestiall spirits, towards that City, and to be seated at the right hand of the Father, who had been so much debased and humbled: wherefore replenished with excessive ioy and comfort they would say to ech other: Ascend O Lord, ascend, not to mount Calvary to be crucified betwene two thieves on a tree, but ynto the holy hill of Sion in the heavenly Hierusalem, to be glorified betwene two diuine persons, by the quyers of Angells and blessed soules that inuisibly accompany thee. Ascend O Lord, ascend to this soveraigne Court, not to suffer and dye, but to triumph ouer death it selfe &

finis.

From hence thou mayst gather how well afflictions endured for the love of God, are imployed, seeing he can and will reward and recompence them so largely, magnifying and exalting aboue all creatures him, who humbled himselfe and suffered more then all. Beleeue him that saith he saith by Saint Iohn: If I be exalted from the earth, I will draw all things to my selfe, it may be fulfilled in thee, that thy mind and affection being separated from earthly vanities, thou maist ascend with him & his holy company to heauen.

THE 3. POINT.

TO consider how the holy Apostles after they had lost the sight of their God and Lord, they went backe to Hierusalem with great ioy, because the same loue that caused them so much to lament their losse, enforced them on the other side to reioyce at his glorious triumph & entrance into that celestiall countrey, where he should be receiued of those courtiers of heauen with singular ioy

exultation

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exultation & triumph, some singing
others playing on their admirable &
melodious instruments.

Ponder how different this Thurs-
day in mount Oliuet was from that
Friday in mount Calvary; there so-
litary, heere so well attended; there
nayled on a Crosse, heere exalted a-
boue the clouds, there crucified be-
tweene two thieves, heere enuiro-
ned with quiers of Angels, there blas-
phemed and scorned, heere honou-
red & renowned: finally there suffer-
ing & dying, heere reioycing & try-
umphing.

Gather hence great comfort to
see this so wonderfull a mutation &
change, and reioyce in this day of
Christs Ascension into heauen to be
thy advocate, & feast his Comming
to be thy Iudge.

THE 4. POINT

TO consider the ioy of Christ our
Lord in this triumph, of whome
itis sayd: God is ascended in iubilati-
on, seeing the happy end of his tra-
uels.

Ponder how much the Eternall
Father

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Father exalted him above all, who
humiliated himself more than all, gi-
uing him for the throne of the Cross
a throne of Majesty, for the crown
of thorns, a crown of glory, for
the company of theeues, company
of Angels, for the ignominies and
blasphemies of men, honours and
praises of celestial spirits: and be-
cause he descended first into the in-
feriour parts of the earth, he made him
ascend above all the heavens in con-
clusion, that nature where it was
said: Dust thou art, & into dust thou
shalt returne, now is raised from the
dust of the earth above all the hea-
uens. *istum a luthero* now of side of
to you Gather bones how requisite
is to humble thy selfe for Christ, for
he exalted us with Christ, because if
thou wilt not be like unto him in de-
basing and humbling thy selfe, in
vain thou hopest thou to follow him in
ascending & reigning. *ad rom 8*
- After the Mediation of the As-
cension of Christ our Lord go hea-
pen it vvere much to the purpose to let
downe the mediation of his glory, but
in

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in regard vve haue treated thereof in
the first Booke, together with the
best things of man, we remit him who
desireth to read so meditate thereon
to that place.

THE X. MEDITATION.

Of the comming of the Holy Ghost.

THE POINT.

TO consider how after our Sa-
uiour was ascended into Hea-
uen his disciples retired them-
selves into an vpper chamber in Hie-
rusalem, where they all persevered in
continuell prayer expecting the Holy
Ghost.

Ponder that the strongest and
most effectuall meanes that may be
to procure the comming of the Holy
Ghost into thy soule, is a continuall
inflamed and fervent perseverance in
prayer: for otherwise, if when others
pray thou sleepest, if when others at-
tend and are carefull of their saluati-
on and spirituall profit, thou remayn-
est careless & negligent of thy owne,

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if when others haue their minds and
conuerſation vwith God, thou haſt
thyne with men, although thou be
in company of the good and holy, in
one houſe and reſidence, in one ſame
Religion, this diuine ſpirit vwill not
come vpon thee.

Gather hence deſires to perſe-
uer in prayer, and to be frequent
therin, that this diuine fire of the holy
Ghoſt may come alſo vpon thee as it
came vpon the Apoſtles, who with ſo
many ſighes & longing deſires ex-
pected its comming.

THE 1. POINT
TO conſider how there came ſo-
deely a wind that filled the whole
houſe vwhere the Apoſtles vver in
prayer.

Ponder firſt, how this vvind
and ſoule ayre of heauen, did not
leſſe any chamber, roome, cloſet or
coener of that houſe, which it did not
penetrate, to ſignify that this quikning
ſpirit is offered & giuen to all men
generally in whatſoener part or cor-
ner of the world they are.

Ponder ſecondly, that when the
Holy

Holy Ghost entreteth into a soule, it fill-
eth all her faculties by his power,
with verities and celestiall virtues,
not leauing any part voyd or vnfur-
nished. From hence thou shalt gather,
that if thou desire this soueraigne spi-
rit should replenish the houle of thy
soule with his diuine graces and
gifts, thou must not wander out of
it, distracting & busying thy thoughts
about creatures, but remayne settled
and quietly reposed therein, employ-
ing her in good desires, thoughts &
works: for doing so, this diuine spi-
rit will fill thee with his abundant
loue & graces.

THE 1. POINT.

TO consider how the Holy Ghost
descended in forme of fiery tongues
vpon all the Apostles and disciples,
that were retyred in that house, ve-
rifying that which Christ our Lord
said vnto them: I came to cast fire
on earth, and what will I, but that it
be kindled, and inflame the hartes of
men.

Ponder that the cause, why this
Lord

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Lord cometh in forme of fire, vnto
that the Apostles might be like vnto
burning torches, which should set on
fire the vyhole world, & that they
might illuminate & inflame the hearts
of men with this fire of diuine love,
making them of wolues, & of crooked
sheeps, of crows, docters of lies,
lambes & of brutish people and in-
fernal monsters, spiritual Angels
and goodly herbes, hence goodly desire that
this fire would vntouch him, vnto the
one sparke of his heart, that shoulde
beeing purified, as were those of the
Prophet, thou mayst hence forth
neither speake, nor discourse of vaine
& base thinges of the world, but
God and his prayles; and fauouring
with thy speeches and conuersation
to inflame thy selfe and those with
whome thou conuersest, with the fire
of thy diuine loue.

by J. W. H. 2. POINT.

TO consider that albeit the disciples
which were in that chamber, were
more than an hundred, and all of so
different merits, yet that pure spirit
enlightened all with his diuine gifts,
and

Exercises. (Lib. III. Medit. X.) 367
and graces imparted himselfe entirely
to every one.

Ponder that although all were
full of the Holy Ghost, yet some re-
ceaved greater grace & benefit then
others, that is, the more holily recea-
ved greater plenty of grace. And so
the most B. Virgin as fullest of grace
& vertue, receaved more abundance
therof then all the rest together.

Gather hence a great desire to
dispose and prepare thy selfe to re-
ceave this diuine spirit, with the great-
est seruour thou canst, because he
communicaterh himselfe more abun-
dantly to him that is best prepared: &
to make thy selfe such, the principall
vertue which thou must procure to
haue, is Humility, which conserueth
the rest, as the Prophet Isay sayth:
Vpon vvhome repositeth my spirit,
sayth our Lord, but vpon him that is
humble and mecke. Be thou then
such an one, that with like disposition
thou mayst receaue and preserue in
thy soule this diuine spirit, who resi-
steth the proud, and to the humble
giverh his grace.

THE

THE XI. MEDITATION

Of the death of the most Blessed Virgin
our Lady.

THE FIRST POINT.

TO consider howv the B. Virgin
our Lady being now in years,
& God hauing determined her
some tyme in this life (which some
believe vvere fifteen, others (more
probably) say, that she liued twenty
three yeares after the death of Christ
and that she departed this life to bea-
uen the 71. yeare of her age) Almighty
God hauing preserved her heere
this tyme to giue light to the world,
& for the comfort and benefit of the
whole Church, & also that she might
see the faith and name of her Blessed
Sonne diuulged and spred ouer all
parts of the world, she had nowv most
earnest and inflamed desires to go to
heaven, vvhere she vvvas to find our
Lord Iesus Christ her Sonne victori-
ous and triumphant, vvhome she in-
stantly besought to take her out of

Exercises. (Lib. III. Med. XI.) 509
this exile, banishment, & tempestuous sea, & conduct her to that secure port of happines, where for euer she might enioy his glorious sight & company.

Ponder, how this most Blessed Sonne approving the pious desires of his deereft Mother, and acknowledging the aspirations of her hart to be greater then those of David where he sayd: Euen as the Hart desireth after the fountaines of waters, so doth my soule desire after thee o God: he sent vnto her an Angell (which many holly Fathers imagine, was the Angell S. Gabriel) who came with a palme in his hand in token of the victory that this triumphant Lady had gotten of sinne, of the diuell, & of death it selfe, And the B. Virgin receaued him with great comfort & ioy of spirit, considering what she so much desired was now to effected.

Gather hence enkindled desires to see and enioy God, that when thy dayes shall end and death arriue, thou mayst receaue it with gust and ioy, hoping by meanes thereof to
part-

404 (11 *Manuall of spiritual*
participate in heauen, of the very
presence and company of Christ our
Lord, and of his most Blessed Mo-
ther.

THE 2. POINT.

TO consider how the Sonne of
God determining to fulfill the de-
sires of his most B. Mother, the Apo-
stles being deuised ouer the vvhole
world preaching the victories of their
Lord, were miraculously assembled
in the house of the B. Virgin, who re-
ioycing much at their comming, dis-
closed vnto them the newes of her
death, vwith a cheerfull & graue con-
sentance declaring vnto them her de-
sire to depart this life, & to go to hea-
uen, which Almighty God had gra-
nted vnto her.

Ponder the feeling, teares, and
tendernes of hart wherewith this do-
lefull relation afflicted them all, see-
ing their Mother ready to depart this
life, and that diuine Sonne illumina-
ting the Church, to withdraw it selfe
& go downe.

Ponder secondly how the Ble-
sed Virgin without any infirmity or
paynt

Exertis. (Lk. III. Mat. XI.) For
payne at all (but of meere love and
desire to see and enjoy her Sonne in
heaven) heooke her selfe to her poore
bed, & beholding them all with
countenance rather divine, then hu-
mane, willed them to come neere, &
gaue them her blessing, saying: God
be with you my dearly beloved chil-
dren, lament not because I leave you,
but reioyce because I goe to my best
beloued Sonne.

Gather hence an exceeding de-
sire to approach in spirit neere vnto
this B. Lady, & ioyning thy selfe to
this good company; beseech her to
giue thee her holy blessing also; toge-
ther with thou mayst increase & goe
forward in grace & love of her God,
& thy Lord.

THE POINT.
TO consider how Christ our Lord,
this happy houre being at hand,
came downe from heauen accompa-
nied with innumerable Angells, by
their sight and presence to reioyce his
most B. Mother, & to conduct her in
to heauen.

Ponder first the gracious and
sweet

Sweet wordes vvhich the Sonne of
 God used vnto his sacred Mother the
 Blessed Virgin Mary; vvhich might
 be sheweth that the holy Ghost spea-
 keth as his Esponse in the Canticles:
 Arise, make hast my loue, my dower,
 my beautifull, and come: for winter
 is now past, the raine is gone and de-
 parted: The flowers haue appered in
 our Land: Come from libanus my
 Esponse, come from Libanus: conse-
 crate thou shalt be crowned, vvhith the
 crowne of Iustice, which thou hast so
 well deserved.

Ponder secondly what, & how
 great the iubilies and comforts were
 that did transe the hart of this B.
 Lady: what thanks she gaue her Son
 and her God, for such benefits be-
 stowed vpon her, and for vouchsa-
 sing to cloth himselfe with her flesh
 and bloud in her virginall wombe;
 and calling to mind the manner of his
 death on the Crosse would say: O my
 Father, as thou art God, and my Son
 as man, into thy hands O Lord I com-
 mend my spirit. And vvhith these
 words she yielded her spirit to him

whom

Exercises. (213.) III. MATT. XI. 507

whome she had invested within her
selfe.

From hence thou shalt gather
affections to prayse God our Lord
in whose sight the death of this Lady
was precious, giving her so copious
and large recompence for her la-
bours. Trust in like sort to receive
reward for that thou hast endured for
his service & glory, that for thy death
may be precious in his sight, as is that
of his Saints.

THE 4. POINT.

TO consider how the holy Apostles
and disciples of our Lord, when
they beheld that body without life,
of which our life had taken flesh, they
all prostrated themselves vpon the
ground, kissing it with great tender-
nes, deuotion & affection: then lay-
ing it forthwith vpon a Beere, they
tooke it on their shoulders, and car-
ryed it through the Citty of Hierusa-
lem, singing Hymnes and deuout
prayers, till they arrived at the sepul-
cher where it was to be placed.

Ponder how their griefe at such
tyme as the holy body vvas put into

Y 2

the

908 **A** *Mansall* of *spirituall* the
the Monument, was removed, & that
they devoutly kissed, and with great
reuerence adored it againe & againe,
not being able to withdraw themselves
from thence where they had their
burie.

Hence stir up in thy selfe a ten-
der feeling & sorrow for the absence
of this B. Lady, & an earnest desire
spiritually with thy best endeavours to
accompany her holy body, comfort-
ing thy selfe with the quire of An-
gels & the disciples, to sing with them
her prayse: beseeching her to obtaine
thee such a dose, as thou mayst in
her company enjoy for ever the pre-
sence & glory of her most holy Sonne
in heauen.

THE forth with vpon a Beere, they
tooke it on their shoulders, and car-
ried it through the City of Hierusa-
lem, singing hymnes and deuot-
ious prayers, till they arrived at the sepul-
chre where it was to be placed.

Remember how their griefeal heart
died as the holy body was put into

Exercise (1st. III. Med. III.)

THE 3^d MEDITATION

Of the assumption & coronation of our
Blessed Lady

THE 3^d POINT

TO consider how the third day
after the death of our Blessed
Lady, Christ Jesus her Son
came downe from heauen, attended
by a multitude of glorious Angels, with the
soule of his most B. Mother, & insu-
sed it into her body, and made it
thousand times more beautifull then
the sunne it selfe, and restoring it to
life, infused it with immortality, &
with a beauty and grace to endure, as
neither can be explicated by wordes,
nor comprehended by humane vnder-
standing.

Ponder how glorious the body
of this pure Virgin was, rayed out
of the Sepulcher, with those four
dowries of glory, which the glorified
bodies haue, of impassibility, agility,
subtility, and clarity. And beholding
her selfe in this manner, what thanks

Y ; would

320 **A** **M** **a** **n** **n** **e** **l** **l** **e** **s** **f** **p** **r** **i** **n** **c** **i** **p** **a** **l** **e** **s**
would he render vnto her most B.
Sonne, forbearing death forliberally
with her, not permitting her body
y albeit she dyed a naturall death, as
other children of Adam, to be dissol-
ued and turned to dust, conseruing it
with the same integrity & purity, it
had in life.

Gather hence great joy at the
Resurrection of the Blessed Virgin, &
the incorruptibility of her body, the
rare and speciall priuiledge granted
vnto her by her most holy Son, who
fulfilled the desires of her soule, he
sech him to fulfill thyne, which are
to serue him with purity of body and
soule in this life, that thou mayest see
& enjoy him in the eternall.

THE 3. POINT

TO consider, how our Lord God
hauing rayled the body of the
most B Virgin, the diuine Sunne &
beautifull Moone, would behold ech
other, not now mourning and eclip-
sed as ypon good Friday, but most
ioyfull, resplendent and beautifull.
And those two blessed hartes of such a
Mother and such a Sonne, exulting

Exercises. (Lib. III. Med. XII.) **Y**et
with joy, would give to each others
sweet embracings, & a thousand wel-
comes & congratulations.

Ponder the most solemn pro-
cession, which forthwith was made
from the sepulcher, even to the highest
heaven, and how that glorious body
of the Blessed Virgin did mount and
ascend on high, carryed with the
winges of the giftes of agility, not
standing in need of the Angells to as-
sist or support her. Although they
did all accompany her, some singing,
others playing most sweetly on their
harps and violls, and reioycing and
wondering at so great a novelty, and
glorious triumph, sayd: Who is this
that cometh up from the desert of
this life with so great glory, flowing
with delights, leaning upon her be-
loved.

Gather hence three things: Let
the first be a most earnest desire, in
spirit to follow the Blessed Virgin in
this journey, abandoning the world
with thy hart, together with all the
sensuall delights thereof. The second
to endeavour to ascend every day &

512 *A Mannall of spiritual*
to profit in vertue; not trusting to thy
weake forces, not in thy arme of flesh
but in the potent arme of God: Let
the third be to reioyce ever in our
Lord, and in vwhatsoever appertay-
neth to his seruice.

THE .II. POINT.

¶ **C**onsider the place and seat
which the Sonne of God assigned
to his beloued Mother in heauen.
This was no doubt the best and most
eminent (the sacred Humanity of
Christ excepted) which was, or ever
shalbe giuen to a pure creature: for
she was placed & seated above all the
nine quiers of Angells, at the right
hand of God, within his owne cur-
taine and throne, according to that of
the Prophet, who sayth: The Queen
stood on thy right hand in golden
rayment, compassed with variety &
beauty: for it was most meet that she
who stood & was present on his right
side had suffering on earth at the foot of
the Crosse, should possesse the like place,
reioycing in heauen: & that she who
humbled her selfe below all creatures,
should be exalted above them all, to
be

Exercises. (Lib. III. Med. XII.) 519
be their Mistresse, and the Queene of
Angells.

Ponder how bright the Empe-
rial heauen was with the glittring &
resplendent light of such a Sonne and
such a Moone, Christ and his Mother
how ioyfull and contented were the
Angells with the sight and presence of
such a Queene, by whose intercession
they hoped the seates which their
companions had lost, y would be re-
paired: what great ioy did the blessed
conceane at the maiesty and glory of
such a Mother, vnto whom all did
reuerence, homage and obedience,
seeing her so far exalted above them
all. O how well satisfied and content
was that humble Lady, seeing
her selfe raysed from the very lowest
place of the earth, to the supreme &
highest heauen.

Wherefore gathering hence af-
fections of ioy for that this Princesse
of heauen is so extolled above all pure
creatures, thou shalt congratulate and
contemplate with her, for that God
 hath so much honoured and exalted
her. Hope thou for the same in hea-

314 A Mannall of spiritual
men if thou shalt follow the steps of
such a Son, & such a Mother.

THE 4. POINT.

TO consider how the most holy
Trinity presently crowned the
Virgin with three crownes. The E-
ternall Father crowned her with a
croune of Power, giuing her, after
Christ, power and dominion over all
creatures in heauen and earth. The
Sonne crowned her with a croune of
Wisedome, enduing her with the
cleare knowledge of the diuine essence
and of all creatures in it. The Holy
Ghost crowned her with a croune of
Charity, infusing into her, not only
the love of God, but also of her
neighbours.

Consider the admiration and
astonishment of those Angelicall Hie-
rarchies, when they beheld the
Virgin so much esteemed & honou-
red with such crownes, graces and
privileges, and aboue all, consider
what unspeakable ioy this soueraigne
Queene conceaued, with what affe-
ction and deuotion she would renew
her Canticle of Magnificat, saying

Exercises. (Lib. III. Med. XII.) **31**
how great things, he who is Almighty,
had wrought in her.

Gather from hence lively and
inflamed desires to see and enjoy this
B. Lady, who is the daughter of the
Eternall Father, Mother of the Eter-
nall Sō, & espouse of the Holy Ghost.
For she is crowned with the diademe
of glory, wherewith the true King Sa-
lomon crowned her in the day of her
entrance into heauen, & in the day of
the ioy of her hart. Beseech her, that
seeing she is also thy Mother, she
would also vouchsafe plenty of her
mercies & vertues, that thou mayst
obtaine & enjoy the eternall crowne
of glory, which God graunt vs. Amen.

*The end of the Meditations of the life
& death of our Saviour, &
his Blessed Mother.*

Y

HERE

HERE FOLLOW TWO MEDITATIONS

Serving for preparation before the sacred Communion.

AN ADVERTISEMENT.

I Have thought it good to end this Booke of Meditations with a few of the most Blessed Sacrament, to meditate vpon, not only the whole Oſaue of Corpus Christi, and other feasts of the yeare (in regard this most Holy Lord graciously discovereth himselfe, and is so oftē carryed in publicke procession) but also that seeing it is (through the bounty of God) receaved so frequently, not of Religious persons alone, but of secular also, they may haue sufficient matter to prepare themselves before the sacred Communion, and to giue due thanks to our Lord after they haue receiued

ued it. For the excellency and souerainety of this diuine Sacrament (in which is contained God himselfe) requireth, that the disposition and preparation therto, be made with all care possible. And therefore one of the best preparations wherewith all may come to receaue abundant grace, will be retiring themselves, first to consider well some one point of the fixe, which are set downe in the two ensuing meditations, vvhich are of the Feare and Loue of God, because these two vertues vnite the soule with God, & are the two armes wherewith she is to imbrace her sponse, and which do instruct and teach her what God is, and what she is. For Feare causeth in the soule humility and reuerence: Loue, confidence & deuotion. Feare discovereth the greatness of God, and thy basenes: Loue, his goodnes and clemency: Feare his iustice and our sinnes: Loue, the mercy and confidence we ought to haue of the pardon of them: If therfore loue and feare worke so great good in the soule, thou must endeavour by all means

meanes that these sayd considerations may ingender and produce in thine these two pearles. But because our corrupt Nature so much affecteth variety, that though the consideration be most excellent, yet is it presently most weary of it: I will put in these two Meditations six points (as I haue sayd) which may serue for preparations to six Communions: for new meat sharpneth & stirreth vp the appetite of man, & exciteth in him a new hunger & desire to vnite himselfe with God: for all these sauces and seasonings of considerations are necessary to make him eat the bread of Angels, who hath set his affection on the delights & food of beasts. After these shall follow six Meditations, which containe eighteen points or considerations, wherein the seruant of God may find sufficient matter for so many communions, to render due thanks after he hath receaued: out of which he may reape the fruit and profit he desireth.

THE

THE I. MEDITATION!

Of Feare.

THE I. POINT.

TO consider the immensity and
maiesty of that Lord which re-
ally & truly is contained in the
most B. Sacrament, for he is the very
same who with his only will hath
created, conserueth & gouerneth hea-
uen & earth, & with it alone can ani-
hilate & destroy it all.

Ponder the admiration and as-
tonishment, which it caused to King
Salomon to see that the greatnes of
God came to liue in that holy Tēple
vyhich he had built for him, being
norwithstanding the most solemne,
the most sumptuous, and most ma-
gnificent that was in the world. With
hevy much more reason oughtest
thou to maruell, feare, and tremble,
being but a poore Emment, and silly
worme, to goe to receaue into thy
house of base clay, that immense and
diuine maiesty. Creator, conseruer
and gouerner of the world (whome
the

the Apostle S. Paul calleth the brightnes of the glory of God) being so ill prepared as thou art, thy brest also having beene, not the Temple of the Holy Ghost (as in reason it ought to be) but rather a denne of dragons, & receptacle of serpents & basilisks.

Gather hence a great feare of the iustice of God, with a detestation of thy manifold sins: for thou being so vile a creature, and unworthy to haue in thee so great a good, thou fearest not to enclose, retaine & harbour in thy strait and narrow brest, this omnipotent Lord & God whom the heauens cannot comprehend.

THE 2. POINT.

TO consider who thou art, & who he is whom thou goest to receaue, and thou shalt find that an abhominable sinner goeth to receaue his Sanctifier: a vile creature, his Creator, a wretched slave, his Lord; finally a miserable cattell the supreme & omnipotent God; at whose beaury the Sunne & Moone do meruaile, whose majesty heauen and earth do reuerence, by whose bounty the society of

Meditation I. Of Feare 424

of all the Blessed is maintayned.

Ponder how, being so vile & base as thou art, thou art now with standing admitted to receaue a God so high: how being so little, canst thou entertayne so soueraigne a maiesty? The Creatour of the heauens, the King of Angells & men? before whose greates the strongest pillars of heauen do tremble, and the most high Seraphims shrink in their wings ~~for~~ ^{for} very feare and reuerence, and if all thinges created, be in the sight of this great God as if they were not, what I pray thee, wilt thou be in his diuine presence to receaue him? The Church singeth and much admireth, that this great Lord (vnto whom heauen and earth is a strait place) disdained not to enter into the wombe of a Virgin. Measure her purity, with thy impurity: her grace, with thy deformity: her innocency, with thy malice, and thou shalt find far greater reason to wonder at thy boldnes in harbouring the Sonne of God, & of the most B. Virgin, whome she conceived, and conserued in her breast with

522 "A Monke of Exeter."

with so great humility.

Gather hence great feare lest
this soveraigne King and Lord com-
mand his servants to bind thee hand
and foot (for that thou commest
with the garment of due innocency
and purity to this holy table and ce-
lestiall banquet) & cast thee into the
ever darkenes of hell, there to re-
ceive thy deserved punishment.

THE 3. POINT.

TO consider the great injustice of our
Lord, and how much he abhor-
reth sinne. & those which fall out
thou hast committed against his di-
vine Majesty, for which thou de-
servest many yeeres ago to have been
burning in hell fire: and as if thou
wert very just and holy, with so little
feare thou presumest to entertayne
into thy house the terrible Iudge &
searcher of thy life & manners, not re-
membering the menaces & threats of
the Apostle against sinners who un-
worthily, as thou, dare eat & drinke
the sacred body, and blood of our
Lord.

Ponder, that if S. Iohn Baptiste

Meditation 1. Of Feare. 423

so pure a creature & sanctified in his
 Mother's womb, said that he was not
 worthy to loose the lacher of the shoe
 of our Lord, how shalt thou be wor-
 thy to receive him? In like manner is
 St. Peter, Prince of the Apostles and
 head of the Church, being sanctified
 with the power & Majesty of Christ, fel-
 lowe at his knees saying: Go forth
 from me, because I am a sinfull
 man: how darost thou come to pur-
 sue my mouth to his divine side, & sur-
 mine thyself with that precious wine
 that springeth from his side?

From hence thou mayest gather
 great feare & reverence before thou
 comest & presumest to receive the
 body of this sovereign God, and
 a humble acknowledgement of thy
 weakness, & a deep sorrow for thy sins,
 perfectly imitating that Supper the
 publican, to obtaine pardon thereof.
 Who knocking his breast, said: God be
 mercifull to me a sinner.

who with his torring terrified the
 world to put on such meeknes, that
 he couched himselfe upon the
 earth, and is become a mecke lambe.

THE

314 A Manual of Exercises

THE MEDITATION

Of Love.

THE FIRST POINT.

Consider that as God is God
in Majesty, in Justice, and
in detestation of sin, so he hath
said in the preceding Meditation
great he is in goodness, in mercy,
in love towards sinners, which
at times offend himselfe in
flesh in the most holy Sacrament,
the cause why he permitte himselfe
to be once, so many times fold,
wounded, crucified, & nayled be
betweene thornes, for faults we are they who
cause him to suffer thus.

Ponder how far the goodness
of God reached, and how much
beames of his divine and infinite
love extended it selfe. And it is
that generous and magnificent Love
who with his roaring terrified the
world, to put on such meeknes, that
he hath couched himselfe vpon the
Altar, and is become a meeke Lamb.

that thou mightst see him. And this
same Lord being he who commanded
that he who sinneth should dare to ap-
proach vnto him vnder paine of ma-
lediction, his love hath now so dispo-
sed; and so changed him; and he
is become so desirous that all men ap-
proach vnto him, & to give himselfe
entirely to all; that he doth not only
call and invite them, but also eateth
with them: yea and his love doth
proceede so far, as that he doth not
only eate with them, but comma-
ndeth them also to eate him, giving
them his sacred body and blood to
eate.

From hence thou mayst gather
seruent desires to loue him, who
hath loued thee so much; to haue
confidence in him, who hath bene
so liberall with thee, to haue access
vnto him, who is so good & so com-
municative of himselfe, saying with
the holy Prophet: What shall I ren-
der to our Lord for so many fauours
and benefites which he hath rendred
to me, and especially for this I am to
recede now: but now I know that
it

It is my hart which he desireth, and
this will I intierly offer vp vnto him
as his diuine Maieſty willet ſeem
mandeth me.

olib of **THIRTEEN** POINTS

TO conſider howe that Father of
mercy who vouchſafed to be de-

ſiſed in his owne fleſh for thy love,

& to ſhed his moſt precious blood

for thee, & to ſhed his moſt precious blood

for thee, & to ſhed his moſt precious blood

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for thee, & to ſhed his moſt precious blood

Meditation II. Of Love. § 17.

have him in thy breast, as his holy & chaste Espouse had.

Gather from hence desires to consecrate thy selfe wholly vnto this Lord, endeavouring to be like vnto him in life & manners, seeing he saith, Be holy because I am holy: & to thee in particular he sayth: Learne of me, (that is) to be humble as Christ, chaste and pure as Christ, patient and obedient as Christ, and by this means thou shalt goe clad with his garment & livery.

THE 3. POINT.

TO consider that God loved sinners so much, as that he was not only content to take flesh in likeness of a sinner, but vouchsafed also, thereby to communicate vnto thee his riches and treasures, to remaine in this most Blessed Sacrament vnder that sacred veile, & in that humble curtayne of that sacred host, and this not for a small tyme, but euen to the consummation of the world.

Ponder how the love that brought him into the world, & made him put himselfe into the bandes of sinners

ſinners, this very ſame is that which maketh him to come the ſecond and laſt time into the world, and to lay himſelfe ſo ingamoured as it was, and ſo much, in loue vwith them, that he ſayd, that all this delight, joyes and affections are to be, and conuerſe vwith ſinners. And yet he ſayd more off-ſcandally declareth and ſpeciſieth his loue, ſaying that, He who toucheth them, toucheth the apple of his eye, and yeynes of his hart.

From hence thou mayſt gather deſires to haue acceſſe vnto him, and to ſet thy loue and affection entierly vpon this Lord. And although thy grieuous ſinnes on the one ſide deſtayne and terrify thee, notwithstanding let his great loue and clemency on the other ſide preuaile and moue thee imitating the prodigall. Some, who albeit he ſaw his owne balenes and miſery, yet the goodnes and love of his Father encouraged him to goe vnto him, and to caſt himſelfe at his feet, do thou alſo as he did: & ſeeing thou haſt imitated him that ſinned,

imitate

Meditation II. Of Love.

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signifie him that repented, and thy
heavenly Father will runne out to re-
ceive thee, and as to a beloved child
will fall vpon thy necke, in token of
his singular loue vnto thee.

H E E R E

F O L L O W S I X

M E D I T A T I O N S

*Of the most Blessed Sacrament, to giue
thanks vnto our Lord after*

Communion, and to meditate

upon the Eucharist &

Offices thereof.

A N A D V E R T I S M E N T

TH E R E is wont to be much pe-
ligence & distraction in some
after they haue receiued the
most Blessed Sacrament, & they reap
small fruit and profit thereby, be-
cause they are not prepared with
some pious consideration, to render

idgil

Z

due

due thanks vnto our Lord, or be-
cause they alwayes meditate one
the selfe same thing. Wherefore to re-
medy this negligence, and to repayre
this damage, it wilbe good that he
who is Priest be prepared before
Masse, and others before Commu-
nion, with one or more points of the
fix ensuing Meditations, that variety
may take a way wearisomnes which
depriueth both of gust & profit. And
heereby they may dresse this diuine
meat in sundry manners, for it hath
no lesse properties in it, then had
that celestrial Manna, vvhich gaue
such tast as euery appetite desired. So
this diuine Manna is of such vertue
and substance, that every one may
apply it as he liketh best, and it wil
saue vnto him of vwhatsoeuer he
hath shall desire: for whatsoeuer is in
it, is profitable to be eaten, and plea-
sing to the tast, as the diuine Espos-
sall note, & Saint Ambrose & other
holy Fathers say: Christ is all things
vnto vs: If thou be sicke of an ague,
he is a Physitian: if thou feare death,
he is life: if thou fly darknes, he is
light

light; if thou seeke sustenance, he is food; if thou be cold, he is fire yif thou haue want, he is rich. Let the conclusion be (saith this holy Doctor) that we prone and tast of this soueraigne food, because our Lord, who is in it, is most sweet & pleasing to the palate of the soule. If therfore whatsoever may be, and thou canst desire, thou findest & hast in Christ, cōsider him euery tyme thou communicatest, according to these or the like attributes, that thou mayst reape the fruit thou desirest, & know how to render due thanks vnto our Lord, because that time is more fit for mental prayer then to read vocall prayers, or to say beads. Wherefore before thou enter into the Meditation or cōsideratiō of any of the esuyng points, to illuminate thine vnderstanding & stir vp deuotion, thou mayst first, euery tyme thou communicatest, make briefly this cōposition of place, with the petitions adioyning.

The composition of place.

MAKE account that thou art in the presence of Christ Iesus our Lord true God and Man, seeing with the eyes of consideration how he is really and truly enclosed in thy breast, as in a pix or reliquary, with innumerable Angels there on their knees adoring him.

The Petition.

BEASETH our Lord God to give thee eyes to see the great good that is entred into thy house, as he gave to S. Simeon having him in his armes, that thou mayst regard & esteem him as the Sonne of whom he is. And to give thee grace to be-
 low that small tyme profitably and fruitfully, as his divine Majesty requirerh.

THE

THE II. MEDITATION.

How Christ our Lord is a Physician.

THE I. POINT.

TO consider how that Christ our Lord came from heauen into this world, to be the Physician of soules, and to cure the sicke therein, seeking them out and offering them health, as he did with that sicke bed-ridden man in the Gospell, whome our Lord himselfe sought out at the Pil- cins, or Pond of Probatica, to cure him.

Ponder the love and charity of this great Physician, & thy coldnes and negligence, in being thanklesse for the good he desireth to bestow vpon thee: for whereas he would cure all thy infirmities and spirituall diseases, thou like a foolish and franticke person, yvill not permit thy selfe to be cured, but wilt rather persevere in thy bad estate.

Gather hence to desire to subiect thy selfe to the vvil and pleasure of

such a Phisitian, seeing thou art and
 findest thy selfe sicke in all thy powers
 and senses: and in regard he is so ex-
 cellent an one, that he healeth all of
 whatsoever infirmities, take him by
 the hand and guide him to all thy dis-
 eased parts, saying (as if he knew it
 not) good Lord, some and see this
 my memory vnmindfull of thee, and
 of the fauours and benefits thou be-
 stowest vpon it, cure it I beseech
 thee. Behold Lord these infirme eyes
 of mine, and looke to see that which
 is not lawful for them to desire, heale
 and cure them. Behold o Lord, this
 murmuring, talkatiue and vnbridled
 tongue of mine. Behold O Lord, this
 wretched man poore and miserable
 on euery side, and haue compassion
 on him: for if I could touch thee with
 fayth, thou wouldest heale me, such
 as many as touched thee were made
 whole.

THE 2. POINT.

TO consider how that the sacred
 flesh and bloud of this most wise
 Phisitian ioyned to thyne is an vni-
 uersall medicine to all thy euells,
 which

which is of such vertue, that with his
humility it cureth the swellings of
thy pride, with his sorrowes & paines,
thy vnreasonable pleasures and de-
lights, with his merits, thy diffiden-
ce and mistrusts, & thy sores ran-
cled and putrified by the inveterate
and continuall custome of sinning,
with the sweet and fragrant balme of
his precious blood.

Ponder the mercy and bounty
of this benigne Physician, which was
such and so great, that not content to
be only the Physician (as is manifest
by that which he said to the disciples
of Saint Iohn, to wit: The blind see,
the lame walke, the lepers are made
cleane, the deafe heare, the dead rise
again, &c.) he made himself also the
medicine, and giueth himselfe vnto
thee to be eaten, thereby perfectly to
cure thee of all thy infirmities.

Gather hence an earnest desire
to haue frequent accessse vnto this
heavenly Physician, and beseech him,
that although it be vwith the cost of
thy afflictions, honour, life and con-
tentments, to heale and cure thee.

With thou preceivest thy selfe to be full
of infirmities, of sins and inordinate
passions, in regard that there is not a
ny medicine able to cure thee, but
only this soveraigne antidote.

THE 3. POINT.

TO consider the worth and price
of this medicine, for it costeth
heavenly Physician so many labours and
paynes, yea even his life, to leave
it thee so prepared, tempered and sea-
soned, that thou mightest take it with
gust, sapour, & profit in this divine
Sacrament.

Remember, that the Physician of
this vworld most commonly com-
manded some chicken, or fowle to be
killed, dressed & given to the sick to
eate: but this Physician of heaven was
not content to ordayne & command
alone, but would also, as his Prophet
sayth, become sicke to cure thee, be
wounded to heale thy sores, & dye
vpon the Crosse, that thou mightest
live eternally in heauen.

For this cause thou mayest gather a
lively & fervent desire to come neere
unto this heavenly Physician: for he
alone

Exercises. Meditation. I. 537

alone can give thee health and life, & prostrating thy selfe at his feet say vnto him: Haue mercy on me o Lord, because I am vyeake. Heale me o Lord, and I shalbe healed. For thou knowest that from the sole of my foot, vnto the top of my head, there is not health in me. And be assured, that if thou come with desire of health & with the faith & confidence wherewith the woman which was troubled with an issue of blood, came & touched him, thou shalt be freed of thine infirmity as she was: for if the garment of Christ haue this vertue, Christ himselfe can do much more, whome thou hast within thee.

THE II. MEDITATION

How Christ our Lord is true.

THE I. POINT.

TO consider that Christ Iesus our Lord, whome thou hast inclosed in thy breast, is the fire of diuine love, whose property and excellency is to consume the humidities

of vices, & to rayse the soule to heavenly desires, making her despise those that are terrestriall.

Ponder that the vertue & quality of this celestiaall fire is, not only to inflame the hart, but to giue light also, and open the eyes of him, who receaueth him worthily, as he did to those two disciples that wēt to Emaus, for sitting at the table, in breaking the bread which he gaue them (which as some Holy Fathers say, was his holy body) their eyes were opened, and they knew their God and Lord, and inflamed & burning with this diuine fire which they had in their breasts, they returned from Emaus far different & changed from that they were when they came thither, that is, of doubtfull they became saythfull; of timorous, couragious; of ignorant, learned & well instructed.

Gather hence desires to come from the sacred Communion conuerted and transformed into another man, (I meane) from proud to humble; from incontinent, to chaste; from enery to patient; and from wicked

and

and Innecfull, to rust and holy: besee-
ching this Lord, seeing he is a consu-
ming fire, to purify all thy imperfe-
ctions, and to open and illuminate
thyne eyes, that comming often vnto
him, thou mayst know him, and
know thy selfe, for heerein consisteth
thy eternall felicity.

THE. POINT.

TO consider that the cause which
moued Christ our Lord, to come
from heauen to earth, was the de-
sire he had to cast fire into the harts
of men, and his will is, that it euer
burne. Ponder the property of this so-
ueraigne fire, by which hee to purify
whatsoeuer metall is cast into it,
conuerting it into selfe, whether it
be iron or stone, I meane whatsoeuer
sinner, how wicked soeuer he hath
beene, though cold as iron, and hard
as a stone: for this soueraigne fire
(which is God) hath such power &
force, that he maketh his ministers a
burning fire.

Gather from hence desires that
this Lord vouchsafe to doe the same

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so thee, and that, because thou hast
come vnto him and receaued him in
to thy breast, although thou be iron
& stone, he will with his diuine bea-
kindle, melt and inflame thee in his
loue, that tryed and tempered in this
open and diuine fornace, thou mayst
become pure, and without any rust
at all, of sinns & imperfections.

which **THESE POINTS.** *OF*
TO consider the great desire which
the Apostles had of that fire of the
Holy Ghost, and with what cries &
tearbes, prayers & groanings they cra-
ued it of God. And after he descend-
ed vpon them, what manner of men
became they? how different? how
much changed? & how inflamed in
the loue of God.

1505 **Consider** what may be the cause
why, notwithstanding this diuine
fire hath descended from heauen and
enclosed it selfe so often in thy breast,
thou art not inflamed and set on fire,
Salomon saying: with admiration
Can a man hide fire in his bosom,
that his garments burne not? Where-
fore the cause of this dull insensit

or

• 3

proceed

Exercises. Meditation II. 54

proceed from thy bad disposition and negligent preparation: for if thou shouldst dispose & prepare thy selfe, as the Apostles did themselves, and desire it as they did, it would enlighten and shine vnto thee much more then it doth, and thou wouldest be another manner of man then now thou art.

Gather hence desires to begge this benefit and diuine fire of God, saying vwith his Prophet: Burne my reines o Lord, & my hart, & leaue in it some sparke of thy fire, some token & signe that it hath been in my soule, with thou hast vouchsafed to come so often vnto her: for where is fire, there euer remaineth some heate, and signe thereof in the ashes.

THE III. MEDITATION.

That Christ our Lord is Food.

THE I. POINT.

TO consider that Christ our Lord is food of the soule, as he sayd himselfe: My flesh is meat indeed,

deed, and my blood is drinke
deed.

Ponder first the wonderfull pro-
vidence of this Lord, sith he had his
particuler care, in regard of thy ne-
cessity and weaknes, to provide thee
this corporall and spirituall food of
bread and wine, that thy spirit might
not faint in the way, nor perish with
famine, as the prodigall Sonne did.

Ponder secondly, that if the
bread which the Prophet Elias did
eate had such vertue, that he walked
in the strength of that meate forty
dayes and forty nights through the
desert vnto the mount of God: how
much better & greater is the power
and strength of this Mystickall bread
(wherof that was only a represen-
tation) to nourish thee in the desert
of this life, till thou arrive at the ho-
ly mount of euerlasting blisse, this
being the bread that comforteth and
confirmeth the hart of man.

Gather hence a firme purpose
and resolution (in regard of the ne-
cessity thou hast to nourish thy selfe
and to liue) to come often vnto this

Exercises. Meditation III. 548

soveraigne table to eat this sacred bread, for in it is obtained thy health and life, and without it (as Christ himselfe said) thou shalt not have life in thee.

THE 3. POINT.

TO consider the great love that God our Lord hath vnto men, such as he as one inamoured and possessed with their love, would that they should eat him sacramentally, that he might eat them spiritually.

Ponder the great liberality of this Lord, in inviting all, though feeble blind or lame, not reiecting any, be he rich or poore, great or little, compelling all to come & sit at his table, so that they be not guilty of mortall sinne.

Gather hence a firme purpose from this day forward to come vnto this royall table, seeing God inviteth thee to eat him: neither let him be enforced to compell thee, & bring thee in by violence and force: for although thou hast offended him so often and beene lame of both feet, that is, of vnderstanding and will, he will

thine

thus much honour thee, that tasting
& feeling how sweet our Lord is, who
giveth himselfe vnto thee in this
minte, thou must loose thy selfe and
find him, & renounce all things thou
dost pleasingly possesse for this soue-
raigne food, wherein is contained all
the good of heauen & earth.

THE 3. POINT.

TO consider the great vertue and
power this diuine food containeth
in it, which is such, that eaten it chan-
geth and conuerteth man into God
by participation: how different an
effect from that vvhich the eating of
that forbidden tree, wrought in the
first man, in he perswadeth himselfe
that eating the fruit thereof, he should
be like vnto God, which he did not
only not obtaine, but became also
less then man, & made himselfe like
vnto a beast.

Consider the worth & excellen-
cy of this diuine food, which in such
sort changeth and transformeth him
that receiveth it in state of grace,
that it maketh him like vnto Christ,
as himselfe sayd. He that eateth my
Flesh,

Abide in me, and in him
From hence thou mayst gather
Great feare of reprobation, that thou
Shalt often this soueraigne food, &
Fed like an infant with the milke of
the delighte & daintines thereof,
thou shalt not withstanding such a long
gutting appetite, and respect thereof
by so little fruit and profit, as if thou
receivedst him not, persisting in thy
wicked life, & bad customes.

THE III. MEDITATION.

That Christ our Lord is most rich.

THE I. POINT.

TO consider how our Lord God
whome thou hast in thy breast,
is most rich and most mighty.

In vvhome (as S. Paul sayth) be all
the treasures of wisdome and know-
ledge hidden, and there thou shalt
find them, If with humility & vvith-
out curiosity thou shalt seeke them
vnder those sacramental formes of
bread & wine.

Ponder, that if the goods, which

are

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are contained in this sacred host, that
thou hast receaued, be so great and
soveraigne (as in very deed they are)
why dost thou not rid thy selfe of
all the other goods thou hast (which
are not such) to possesse and enjoy
these, as the Apostles did, and Christ
himselfe did the same for thy love,
spending liberally all he had for the
benefit of harlots and sinners, instru-
cting some, curing others, & shed-
ding his precious blood for all, & gi-
uing to thee his Blessed flesh to eat
that thy spirit might live.

Gather hence desires to give thy
selfe intierly to him, who gave him-
selfe so entierly for thee, and beseech
him that seeing he is so rich and thou
so poore, and bestoweth his riches so
bountifullly on such as are so unwor-
thy therof as thou art, he will vouch-
safe to relieue thee, and that, such he
commandeth the rich to fauour the
poore, his diuine maiesty being so
rich, he will not leape thy soule de-
void of his goods, but that he vouch-
safe to furnish and enrich her there-
with, enduing thee with the graces,
vertues,

Exercises. Meditation. IIII. 547
vertues and gistes of the Holy Ghost,
which thou wantest, and hast need
of.

THE 8. POINT.

TO consider that whereas our Lord
God was rich, he made himselfe
poore (as S. Paul saith) that by his
pouerty we might be rich.

Ponder how much God loneth
pouerty, being himselfe the chiefest
riches, Lth he calleth Blessed the
poore in spirit, promising vnto such
the kingdome of heaven.

Gather hence desires to be
poore in spirit in this world, that thou
mayst be rich in heauen, saying with
the Propbet, Looke vpon me o Lord
and haue mercy on me, because I am
needy and poore. For what King or
Prince is there in the world, that lod-
ging in the house of a poore man,
bringeth not with him his royall fur-
niture for his owne chamber, and at
his departure bestoweth not on him
great graces and fanors. Wherefore
O Lord, seeing thou being the chief-
est riches, hast vouchsafed to lodge
in my poore cottage, adorne it with
the

the hangings of grace and vertue,
which are the furniture of thy royall
house and pallace, doing some fauor
to the maister of the place where thou
art entertayned.

THE 3. POINT.

TO consider the graces & benefits
which our Lord God did bestow
on Obededom and all his, for having
received into his house the Arke of
the Testament, which was only a sha-
dow & figure of this most holy Sa-
cramēt, but more & greater benefits
are received where so ever this diuine
Arke & coffer of the treasure of God
entreteth, which is his most sacred bo-
dy, pierced & opened in so many pla-
ces, discovering his riches.

Ponder how this our Lord,
entring corporally into the house of
S. Peters wines mother, deliuered her
from her Fever: entring into the
house of the Arch-sinagogue, he re-
uined his daughter: In the Pharisees
house he pardoned Saint Mary Mag-
dalen her sinnes: finally entring into
S. Elizabeths house he sanctified the
infant Saint Iohn, & replenished his
Mother

Mother with the holy Ghost: for where God enureth, he worketh great wonders and miracles. Beseech him that seeing his diuine maiesty vouchsafeth to enter into thy poore house, and to be lodged therein, and is so rich in mercy, he vould make thee partaker thereof, pardoning thy sins and restoring thee to a new life of grace, to make thee a worthy habitation of his.

THE V. MEDITATION.

That Christ our Lord is a good Pastor.

THE I. POINT.

TO consider that Christ Iesus our Lord to make himselfe known to be a good Pastor, would not only put on the grosse skin of our humanity, that his sheep (which are his elect) might know, follow and loue him, & not fly from him: but would also feed & maintaine them with his owne most precious blood: Being parched with heat, & cold with frost, sleeping on the ground, fasting day and

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and night, finally like a good shep-
heard being strine, leaning vnto a tree
to deliuer his sheepe from the infer-
nall wolfe.

Ponder the good offices which
this excellent Shepheard hath don
for thee in vnprofitable sheep, feed-
ing thee, curing thee & seeking thee
with the griefe of his hart, tearing
his eyes, and the sweat of his brow,
vndergoing so many afflictions and
toyles to reduce & bring thee backe
to the fold vpon his shoulders: and
thou like a lost & vgratefull sheep,
hast strayed and cast thy selfe so often
from him to betake thy selfe to lewd
pastures, which did poison and kill
thy soule.

Gather hence inflamed & effe-
ctuall desires to follow the steps of
thy shepheard, vvalking vvhere he
walketh, and be assured that if thou
permit thy selfe to be ruled and go-
uerned by him, nothing shalbe want-
ing to thee.

Tus

THE FIRST POINT.

Consider how often, in presence of this loueraigne shepheard without feare or shame, thou hast grased and fed in the Greene meadowes and forbidden pastures of thy intemperances, not fearing the perill & danger of falling into the gripes & teeth of the infernall wolues which be the diuells, from whence this good shepheard hath so often deliuered thee that wert their prey.

Ponder how vngratefull thou hast beene to this great & Mayster shepheard Christ Iesus, for the fauors & benefites he hath bestowed on thee, in giuing his life for thee, sith not content to be an vnprofitable & erring sheep of his fold, thou art also become a rauenous wolfe, persecuring him with thy finnes.

From hence thou mayst gather desires to bewaile and lament them, & to call vpon thy Pastour with mournfull bleating, that he may seek and find thee, saying as a wandring and lost sheep, vnto him: My Pastour, I knew well to stray and loose
my

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my selfe, but how to reclayme and re-
newe my selfe againe. I knowe not.
Serke me O Lord, & fetch me out
the briary bushes of my finnes into
the fertile pastures of thy favour and
grace.

THE 3. POINT.
To consider that this good Pastor
sayd, I knowe my sheep, & they
know me, and I loue them so well
that I haue not doubted to giue my
life for them. And if this seem much,
how great an argument of loue may
it be to haue offered and giuen him-
selfe for those wolves which haue ma-
gled and slaine him.

Ponder first, how much it im-
porteth thee to treat often with thy
Pastour, that thou mayst know him,
and vnderstand his pleasure, desire,
&c will, for this is it which he most
expecteth of thee.

Secondly how much it availeth
thee to know thy selfe, that if thou
haue any thing not becomming the
sheep of such a Pastour, thou correct
and amend it, least he expell thee out
of his flocke, which were the greatest
disaster

disaster that could befall thee.

Gather hence desires to be the sheep of this shepheard, giving him all thou hast, without reservation of any thing to thy selfe, that is, thy soule and body with thy senses, thy hart, thoughts, meanes, honours, life and contentment, sith he gaue all these first for thee: and now to seale vp the whole, he giueth himselfe to thee as food to eate. And if he haue loued thee so much, and bestowed such fauours on thee being his Enemy, what will he giue thee, or what will he deny thee being his Friend, & a good and profitable sheep, in regard thou art marked and sealed with his precious Bloud.

THE VI. MEDITATION.

That Christ our Lord is a Spouse.

THE I. POINT.

TO consider, that our **LORD** is the Spouse of thy soule, in whom in most perfect manner is found all that which can be desi-

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red in a good Spouse, Beauty, as
God and as man, for he was goodly
of beauty aboue all the sons of men,
Nobility of birth, as well of his Fa-
thers, as of his Mothers side. Dis-
cretion most perfect, for he is wise-
dome it selfe. Infinite riches, for he
is heire of all that God hath in heaue
and in earth; finally he is very lo-
uing and of a sweet and peaceable co-
dition.

Ponder, that this spouse know-
eth right well how to honour, adorne
and beautify, with his graces and
vertues, the soule that is to be his Es-
pouse, obseruing towards her the ce-
remonies of true loue, and taking
pleasure to see and discourse with her
daily, and to cherish her with the
pretious and soueraigne food of his
sacred Body and Bloud, which she
receaueth in the most holy Sacrament
that by these pledges and tokens of
loue, she may know that he desireth
to be her Maister and Spouse alone.

Gather hence desires wholly to
yield thy selfe from this day forward
as an Espouse to such, & so worthy a
Spouse,

Spouse, and for no affliction or tribulation whatsoeuer to abandone his friendship and sweet conuersation: and keeping the word thou hast giuen him, beseech him to communicate vnto thee some of the manifold graces and vertues which he hath in himselfe, that thou maist be able to correspond with loue, to that great loue he beareth vnto thee.

THE 2. POINT.

TO consider how that Christ our Lord ôly out of his meere goodnes hath set his affection on thy soule deformed & poore, thou hauing been disloyall and broken thy faith to him, not once, but an hundred times; yet the loue neuertheles which he beareth thee is such, that he doth solícite and intreate thee to open him the dore of thy soule and hart, for his desire is to be vnited with thee.

Ponder thy indignity, folly, & want of loue, how vnwise and how much ouerseene thou hast beene, in not acknowleging this diuine spouse & as an adulteresse hast been disloyall vnto him, hauing so often cast thy

cies and affection on base and deformed flaves. Yet the bounty of this our Lord is such, that albeit thou deseruest a thousand hells, he pardoneth thee, inviteth and intreateth thee to returne as a fugitive to his house, & falling on thy necke, as on the prodigall sonne, receaueth lovingly, entertaineth, and cherisheth thee, honoring thee with the garment of his graces and vertues.

Gather from hence desires to enter into his house, purposing rather to dye a thousand deaths then to forsake such a Lord, such a Father, & such a Spouse. Beseech him to give thee his grace hence forward to keep thy promised fidelity vnto him, commending thy soule & all the powers thereof vnto him, that thou mayst be no more thine, but his, who hath taken thee for Espouse, laying with her: I haue found him whome my soule loueth: I hold him, neither will I let him go.

THE 3. POINT.

TO consider how great the dignity & honour hath been, in which thy

thy Spoule hath placed thee, sith not regarding what thou deseruest, nor thy slender fidelity, he graciously giueth thee his hand & ring of his hart, that henceforward thou mayst account, receaue & enioy him as thine with pledges of so great loue.

Ponder how great reckoning thou art to make of thy soule, sith God esteemeth so much thereof, that he giueth himselfe, & all thinges els, to espouse himselfe with her, notwithstanding her deformity and misery. And such is his loue and mercy that he hath; full often set his affection & been enamoured with foule slaues, to make the his beautifull daughters which he hath bought, not with delight and pleasure, but with sorrowes & torments, which is the coine of the Crosse.

From hence thou mayst gather desires to offer vp thy hart and will to such a Lord, so to be no longer thine own, but his who hath bought thee with his precious bloud, and taken thee for his espouse. Beseech him to graunt thee his grace, that

thou mayst obserue fidelity and loy-
alty towards him, and that seeing
hitherto thou hast been barren, thou
mayst from hence for ward begin
with his grace to yield fruit of
benediction, with holy de-
eds, words, &c deeds.

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